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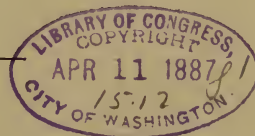
UNITED STATES OF AMERICA.

THE BIBLE

ITS OWN VINDICATOR.

SEVEN SUBJECTS IN THE BIBLE EXPLAINED
BY ITSELF.

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Charles
BY C. A. ESTABROOK



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PREFACE.

In presenting this series of Lectures to the public, we fully realize that we are teaching the subjects composing this volume from a different standpoint than they have ever before been taught. But, believing that God knew all about the work of His own hands, and that all He did was for the final good of man, and that as He had made man pure, and placed him the head over all His creations on earth, and has designed for man, as well as all the rest of His creations to be happy, He had an object in view in it all. Man was created for a different purpose from all the rest of his creations. But man sinned and died. This sin brought its attendant results, and entailed misery on all God's creations on earth. After Adam's disobedience, and separation from God, God changed His plans and inaugurated a different plan for accomplishing His original object. We are taught that there is a spirit in man, and that the spirit is not conceived in the womb, and born as the body is; but that it comes from God and enters the body. The two live together here on earth for a certain time for a purpose. When they separate, each goes to its original place again. But while they remain here on earth, the spirit controls the body for good, or bad results, and these results will determine the final destiny of the spirit when all things come to an end here on earth. The bible teaches that the spirit has always existed, and was at one time happy, but by disobedience they were separated from God. The great plan of salvation was designed by God to make all happy again, that would be obedient to the law of this plan. For the success of this plan, God sent His own Son to work out the plan, and give the law, so there would be no mistake. The law Jesus gave was to control the conduct of these spirits.

After a careful study of God's dealings with man, and daily praying for wisdom, we fully realize that the law Jesus gave the world as His Father's last and perfect law to the spirit, is not being properly taught. We beg the pardon of the theological colleges; but a sense of duty, and our love for God and His Son, prompts us to publish this series of lectures. We have not written them under the dictation of any church, or to defend any special church theory. We have, with a prayer for wisdom, written them for the good of our fellow man, and ask all to carefully study the bible before they accept our views on either subject. Our object is to get men and women to love God more, and serve Him better, and to fully realize that God will not accept any worship, unless it is rendered in full accordance with the law given the world by His Son. We fully believe that all unbiased minds will agree with us.

With a fervent prayer to the God of all wisdom, the Creator of all things, the Great and Eternal King, the Father of our Lord and Savior, whom he appointed the Prince of His kingdom on earth, and by whom He gave His final law to the entire world, we submit this little book to the criticism of our fellow man, and trust it may do some one good, who is now thoughtless of his spirit's happiness after his life here is past.

THE AUTHOR.

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THE BIBLE. WHAT IS IT?

Words are vehicles of thought. The word Bible, like all others, has a meaning, but there seems to be such various uses of the word that we are led to ask, "What does the word Bible mean?" There are few words in the English language that have a greater variety of meanings applied to them than the word Bible. There are no two persons that give the same identical meaning to the word. All words have a terminology that governs their significance. But with the word Bible, there are as many terminologies as there are persons. Some have given this word a great deal of hard, deep study, while the mass of mankind hardly ever think of the word, unless they hear some one use it. The mass of mankind, from their careless, indefinite manner of life, attach a solemn and even sanctified meaning to the word, and from the manner of their expression, when by chance they do use the word, one is led to believe that they worship the word. Such persons have a very vague and indefinite comprehension of the subject matter contained in the word, and appear to think that the word Bible,

and God are synonyms. Take the mass of mankind and catechise them upon the Bible, and how many will be found who really know anything at all about it. The word is one originated by man, and like everything else of the same origin, has very little significance in it. Webster says, it means a compounding of books. Yet, by usage, it has acquired a far different meaning. When we in this day use the word, we mean the Laws of God. This is the universal meaning applied to the word. We look upon our Bible as a compiling of God's Laws into one book. The word, as we use it, means the Old Law and the New Testament. Is all we find in the Bible really the Laws of God to the world? If this is not so, then what does the word really mean? The first half is wrong, according to the regularly accepted meaning of the word. This is what we wish to study in this lecture. Is the Mosaic Law, which comprises two-thirds of the volume of the book, the Law God gave for the government of the world?

Is there any difference between the Law to Israel by Moses, and the Law to the World by Christ? If there is no difference in these two Laws, then the generally accepted meaning of the word is correct, and we have two Laws in full force; the one essentially different from the other in almost every particular. Let us

for our own good examine this subject. The Law, God gave for the government of Israel, was not a Perfect Law, nor was it possible to be. We will show our reason for this in our lecture on the word "World." The Mosaic Law was but an auxiliary to the Perfect or Final Law. The condition of the world at the time God gave the Law by Moses was such that it was impossible to give a Perfect Law. A violation of the enactments, or provisions of the Law by Moses, was punishable at the time. The Law by Moses, was given to govern, train and prepare the Jews, for the giving of the last Will and Testament of our Savior. [See lecture on the word "World."] God created man for a noble purpose, but man was disobedient, and caused God to change His plans and purposes for man. Up to this disobedience of man, God and man were united. He would not destroy man from the face of the earth, but He pronounced a curse upon the earth, and changed His plans in regard to man, and promised to send One at a proper time to consummate His purposes. God made a covenant with Abraham, and gave the Law for the perfecting of this covenant through Moses, 433 years afterward. Up to the time of giving the Law, God governed the descendants of Abraham, through Abraham, Isaac and Jacob. But as soon as those people became numerous

enough to need a law, God gave it by his servant Moses. This Law was for the government of the children of Israel and no one else, until God saw fit to send His Son upon earth. God was preparing the world, through His dealings with the descendants of Abraham, all these long years, for the reception of His Son. God, for a reason we will show in our lecture on the World, had given all things in Heaven and upon earth concerning the world, to His Son. Then the Law of Moses continued only until Jesus gave the world his New and perfect Law. We will illustrate this more fully in our lecture on "The Keys of the Kingdom of Heaven."

Jesus came, and after fully accomplishing the work his Father gave him to do, he went back home again.

This New and Perfect Law, given by Christ to the entire world, was to be a perfect and infallible guide for us through life, and reveals to us the great reward it will secure to all who, from an honest heart obey it and are guided by its teachings. At the present day, the word Bible is taken to mean a binding together in one book, the books of the Old Law and the book of the New Law. But many, from the thus making this book, look upon the book as being almost sacred, and they consider the entire book as one Law, and think the Old Law equally as binding upon the world to-day, as

any part of it ever was upon Israel. In fact, we have all been taught from our infancy up to reverence this book, much more than we have to study the matter it is composed of, and truly and intelligently worship God Himself. All this has grown out of the general tendency of mankind to be led by some one else. To this very source we may trace all the multitudinous forms of worship. We say forms, for they are nothing more. Every individual class has its own form of worship, and all differ, one from the other, yet each claims his form to be the most correct of all.

The first series of books that enter into the making up of the Bible, gives a Law that was for the children of Israel alone; and that Law did not allow of but one form of worship. God held Israel strictly to the letter of His Law to them. Every time they transgressed the Law God gave them, or attempted to introduce any other form of worship, He punished them. Under the second half of this book, or the book of the New Law, God's plans and requirements are just the same, and yet we see these human-made forms of worship springing up on every hand. Why did God punish Israel every time they transgressed, and yet allows man to violate the Law of Jesus Christ as they are doing, in getting up laws and regulations of their own, for the government of man, in the name of

Jesus Christ, that is not His Law? Why does He allow man to go unpunished for substituting their own laws for the Law of His Son, and thus allow man to delude the unsuspecting and unlearned? This is the reason. He was preparing the world, through Israel, for the reception of His Son, and their faithful adherence to His Perfect Law; and He used those chosen people, whose history was to teach us that He is as faithful to bless obedience, as He is to punish disobedience. All this is for our example and instruction. God gave the children of Israel all their laws and forms of worship; or, in other words, He was particular to minutely specify just how they were to worship Him. The least transgression on their part, was certain punishment. He intended for us to know by His dealings with His chosen people, that He is God, and if the law, by His Son, is tampered with by man, He will just as surely punish us, in the way, and at the time He has promised, as He punished Israel for their transgressions of the Law and forms He gave them. Jesus has given us his Law, and he just as rigidly requires us to worship his Father according to the plan and Law he has given us, as his Father required Israel to worship Him, according to the Law and plan he gave them. The only difference in the punishment for a violation of the

provisions and commandments of the two laws is, that when the children of Israel violated the law God gave them, through disobedience or negligence, or the introducing of their own forms, or the false teaching of the law, He punished them with a bodily punishment; for His law to them was a law to the flesh, but the law Jesus gave is a law to the spirit, and the punishment is withheld until the final end. Yet, violation of Jesus' law will just as surely be punished, as God punished Israel when they transgressed. God has caused His dealings with Israel to be put on record for our good. Many of the great and wise men among the children of Israel were punished for their presumption in tampering with God's Law. So will many of the great and wise men under the reign of the New Law be punished for their presumption in daring to tamper with the New and Perfect Law, that cost the life-blood of God's beloved Son to bring to man, and secure its establishment on earth.

In the Old Law, there was no promise of reward offered, except that which was promised in Jesus Christ. Yet, God was very strict with the Israelites, and punished them for every transgression, and disobedience to the law He gave them. In the present law, given by Christ, a rich reward is promised at the end, or when this New Law shall have accomplished

God's purposes, as the Old Law accomplished its purposes, and ended in the coming of Jesus Christ. God's dealings with his chosen children of Israel, was two-fold in its teachings to us. First: He taught them obedience, and blessed the obedient, and punished the disobedient. In this, is the Old Law our school-teacher. It teaches us that as God blessed the obedient, and punished the disobedient, so will He bless all who are obedient to His Son's Law, and punish those who are disobedient. If we transgress the law of Jesus Christ, by the introduction of human-made laws, (or use for wrong purposes the law Jesus Christ gave us), he will surely punish us. Though he will not punish us here in this life, as God did the children of Israel, yet he will punish us, when the time comes to punish, that he has set for that purpose. [See Lecture on "Eternal Life and Death."] God gave His law to the children of Israel, for the government of the body; but by His Son, He gave His law to the whole world for the government of the spirit, and the body by the spirit. The Old Law gave its reward here on earth, but the New Law reserves its reward until the final end.

The rich rewards Jesus has promised, are all based upon a faithful obedience to the requirements he has made in his law, and not upon the requirements gotten by any man, or church.

There is but one God, and one Lord Jesus Christ. Hence the purity of their laws, and the impurity of all human-made laws, rules, creeds and forms of worship. The great question to be settled is, which will triumph in the end, and which is it best to obey. Will God and Jesus Christ triumph? or will man triumph? Who has the control of the issues of Eternal Life and Eternal Death? When we speak of human-made forms of worship, we wish to be understood as meaning everything gotten up by man, that, in the least degree, differs from the requirements, or commandments of Jesus Christ, in the law he has given, by which we are to be judged in the last great day. We see the Bible, as we accept its teachings. The law God gave the children of Israel was a Preparatory Law. It consisted in writs and ordinances, and the individual commands of God. When we look into the first, or Old Law, and see that it was given to so few of the inhabitants of earth; and how God caused those few to be invincible to the many, when they strictly obeyed His commands, and walked in His statutes, we can the more clearly see the intent of the law. We can see, clearly, that God's design was to give a manifest proof to the world, that when His Son came, for the purpose of establishing His Father's kingdom on earth, He would make good every

promise made by His Son to the world. Thus can we see clearly, that the Old Law had its objects in view, and that those objects are plain to all who will study the two laws. The Bible, then, is composed of the Old, or Fleshly Law, a law of death; the imperfect law, specially given to only a part of the human race, and the New and Perfect Law, the law of Life, the law to the Spirit, the law of Liberty, the law given to the entire world, the law for the government of the subjects of God's kingdom on earth. The one a dead, the other a living law. The Old Law was not given for the government of God's kingdom on earth. Therefore, the objects of the Old Law, were different from the objects of the New Law. By a careful study of the Old Law, we can comprehend how God was preparing the world for the reception of His Son, and the New and Perfect Law he had designed for the world, when He promised that the "seed of the woman should bruise the Serpent's head."

Let us now see if we can discover how God's dealings with these children of Israel are a teacher to us, and what the lesson is that is taught, and how we are to apply it to-day.

Other nation's and people to whom God had given no law, but who had the right to make their own laws of worship, blindly worshiped God. They did not acknowledge, nor worship

the God of Israel. They were, however, just as zealous, and sincere in their faith, and worship of their peculiar and multitudinous gods, as the children of Israel were in their worship of the only True God. Their gods were either idols of their own design, and make, or else they were living animals, stones, the stars, sun or moon. None had a knowledge of the Living God, with Divine Laws for His worship, except the direct descendants of Abraham. While the heathen nations depended upon their superior numbers, and would provoke a war with Israel, they very soon discovered just what gave Israel strength, as well as weakness. At times, when the armies of Israel were the smallest, then were their victories the most sweeping, and the true source of their strength, the most apparent. Thus did the True and Living God gain power and respect among the nations and people that did not acknowledge, nor worship Him. The nations saw, that when those children of Israel were obedient, and walked in the statutes of their God, that the God of Israel was a mighty and powerful God, and fought the battles of His people, when they were obedient to Him. In many instances, God displayed His power with the children of Israel, in so signal a way, that it is plain to us to-day, that it was meant for a lesson to the world. The nations soon

learned the source of the weakness of Israel, and took advantage of it many times. If the heathen nations could but get these Israelites to disobey some small point in their law, they knew that God would not go out to battle with them, and thus could they be conquered. Jesus has said, if we break one of the least of his commandments, we are guilty of all. When the children of Israel disobeyed one of God's least commands, He left them to themselves, and it always proved disastrous to them.

As it was with the children of Israel, when they got up laws of their own, and God left them to themselves, and they ceased to be a peculiar people unto Him, so it will be with us, if we formulate laws of our own, by which our worship of Him is regulated. He will not love us, nor bless us, nor give us a home with Him in eternity.

How often did the holy prophets of old call the children of Israel together, and cry unto them, "Hear, O, house of Israel, and know that thus saith the Lord God of Israel." Not, thus saith our church, but thus saith our *God*. Either worship God through His own appointed way, and let Him be God over all, or else do not worship Him at all. Do not attempt to worship Him by laws formulated by man, and expect that in the great day He will accept you just because you hoped you were right, or that

the law that regulated your worship of Him, was gotten up by this or that great popular church. Let His recorded dealings with the children of Israel, that were based upon the law He gave them, lead us to a correct understanding, and a just appreciation of the plain, simple Law of Eternal Life, given the world through His holy and beloved Son. Do not tamper with that law, nor allow any person or church to do so for you, because God will hold you responsible if His Law is violated by you, no matter how it came about. We are all responsible to God for ourselves, and must stand a personal judgment in the end. Some persons tell us, that, if our argument is true, that more than half of mankind, even those who are members of church, will be unchristianized. If men have and are still violating the Law of Life, are we doing wrong in teaching the purity of the law? Look at Israel. Do you see them, as they stand there, so close to the promised land, as numerous as the sands on the shore? How many of that vast number were allowed to enter the long promised home? Were Caleb and Joshua to be blamed because they told the truth, or God for turning the unfaithful ones away, and only permitting the faithful two to enter in and possess the promised reward? In this instance, we see where God unchristianized nearly all. It is

true, God will not be mocked, nor accept any worship that is rendered by a law that in the least degree conflicts with, or teaches any thing that is not just as it is taught by His Son, and his holy and divinely guided apostles. Therefore, do not worship God like the heathens of old, nor worship Him ignorantly; but worship Him by the law given by His Son, and no other, and He will bring you off conqueror in the end, as He did Israel whenever they followed Him, and Him only. God is so deeply interested in the salvation of the world, that He sent His beloved Son, not altogether a human being like man, to give us his Perfect Law, and he has made it simple and plain. Its requirements are few, and easy to be obeyed. Its object, a single thing; the eternal salvation of its faithful adherents. He will bring all such off conquerors in the end, as He did the children of Israel every time when they obeyed His Law, and were led by Him. Though there were some of God's commands to them, which the most learned and pious among them could not comprehend, the object to be attained by the command, yet these commands were to be obeyed, or they were speedily punished for their disobedience. So in this law of Jesus Christ to the spirit, we do not, nor cannot comprehend the object of all the commands. As with Israel, so with the world; an intelligent

faith, and willing and loving obedience, will bring the final victory. For to the faithful, like Abraham, Isaac and Jacob, will the victory be given. Let this law, that cost the life-blood of the Son of God to secure to us, alone, as it is, and obey it as it is, and be not conformed to, nor bound by any human-made form of worship. For if you do, like Israel of old, you will lose all; and find it too late to make reparation.

A great many say, "Well, all this may be true; but I have a right to my opinion, still." Where did you get that right? Who gave it to you? Does not Jesus tell us that there was a time when God winked at ignorance? But it is not so now. But, he now commands men everywhere to repent. Has the Son of God at any time, or in any place, said to the world that they can worship him, or his Father, in their own way, or by their own forms, or that they can have their own opinion about His Law, and he would accept their worship? Did Jesus give us more than one law, or has he said anywhere in his law, that we can interpret his law to suit ourselves, and still he would accept our worship as just as good and true worship as if it was done strictly in accordance with the letter and spirit of his own law? What are the mere opinions of men, anyhow? What do they amount to? Will they be able to save any

one, or secure to him Eternal Life? No, my friends, we have no right to our opinions of this Law of Eternal Life. It cost the Son of God too much to allow man to trifle with it. It is our imperative duty to obey it just as it is, without addition, subtraction, or alteration in the least degree. This opinion business is the fruitful plant from which has sprung all divisions, sects, infidels, deists, atheists, &c., that, with their loads of stoical wisdom, darken the free councils of God, and cause many to go blindly through life, and fall at its close, never again to rise. Lay aside this mischievous idea, and come out like the children of Israel of old did, when God called them, and you can be sure that He will bring you off conquerors in the end, as He did Israel when they obeyed Him.

A correct study of this Old Law, or first half of the Bible, will reveal the fact that God had, from the time he created Adam, a purpose in view. That purpose was for the completion of His great plan of salvation. God chose the seed of Abraham, and their descendants, as the people through whom He would send His Son to establish His kingdom on earth, and give a law for the naturalizing of citizens into His kingdom, and for the government of the subjects of the kingdom. He has promised in this New Law, that composes the latter part of the

Bible, that all who accept His Son, and obey his law, and are obedient to its commands, can rest assured that a faith centered in him, is certain of the promised reward at the end of this natural life.

He dealt with Israel of old in a way that would, for all ages to come, be a guide to those who accept His Son, and live a life of loving obedience to his law. God gave a law to Israel for their guidance, and it was composed of writs and ordinances. Whenever they deviated in the least, He warned them by His prophets, and required them to come back again to His Law, and to Him; but, if they would not heed His call, He punished them. But, if they repented and came back again, He forgave them and blessed them as before; still, He at all times held them to the letter of His Law. All this He did for our good, and an example, in order to teach us that when His Son came and worked out the great plan of salvation, established the kingdom on earth, and gave us the Perfect Law, which was in the Father's mind from the beginning, that we might have abundance of proof that He would just as surely hold us strictly to obey this Perfect Law, as He did Israel to obey the law to the flesh. We see in Israel, and the law given them, a law pertaining to Israel in the flesh. But in the law given the world by Christ, we see a

law pertaining to the spiritual Israel. God so loved the world that He sent His Son to redeem the world. This law by Christ permits of but one form of worship, and Jesus gave that form. He obeyed every particle of the law, and has told us that he was our example. He foreknew that humanity would always continue the same, and that men would rise up after he left the earth, and by taking part of his Perfect Law, manufacture a law of their own, and so work on the credulity of men that they could formulate any law they pleased, and mankind would accept it. Therefore, he gave us a very plain and simple law, and to make it the plainer to the world, he illustrated every feature of it in his own life, and then warns men against these imitators, and tells us to try every kind of doctrine, and see if it be of God, or of man. We have the plain law Jesus gave the world, and his life's example, by which to try all these human-made laws, creeds and doctrines. He has told us, as a central point around which all the law concentrates, that "there is but one Lord, one Faith, and one Baptism." Jesus came and established his Father's kingdom on earth; not a temporal kingdom like that of Israel, but an eternal kingdom that is to continue through all eternity.

Who can wonder that God was so particu-

lar about the law that is for the government of His kingdom? His kingdom is a spiritual one, and none but spirits can enter it. "God is spirit, and seeketh such to worship Him." "Worship Him in spirit and in truth." How all these human forms and laws for the government of the worship of God, can claim to be laws of God, or even be sanctioned by God, is strange to an intelligent and thinking mind. Have not men hewn out to themselves, and not unto God, cisterns that are as worthless as cisterns that will hold no water? Why thinking men and women, of pious hearts, will give God's Law so little of their time and thoughts, when they know that God will hold them responsible for the keeping and obeying every particle of His Law, is passing strange to a candid, thinking mind. The great effort, one that is doing God more injustice, and His Law more harm, and deceiving more people than everything else, is, the great greed for wealth and popularity. These cause the great mass of mankind to give but very little of their time and thought to anything else, and this leads them to be ever ready to accept a doctrine that is very lax; one that suits their fancy, and requires the least of their time and thought.

My hearers, stop the current of your thoughts for a moment. Has not God, from the time

he placed Adam and Eve in the garden of Eden, been working with His creature, man, and for him, unceasingly, up to the time He sent His Son on earth? What do you think God did it for? Was it to enrich Himself, or achieve greater honors? What did He do it for? Why was Jesus so interested in man, as to cause him to come here and suffer as he did? Was it for personal ambition, or glory? Why have both been so particular in regard to having their laws pure and clean, and guarded them in every possible manner from the contaminating meddlesomeness of man? What object can you see in it all, on the part of God and His Son? We think we hear the answer in all your minds. It was all on account of their great love for their creatures. Yes, it was that, and nothing else. But what are we doing to demonstrate our love for them? Do we cling to their laws, love them, defend them, and study them one-tenth as much as we might, and should? The answer comes rolling down from past ages with a solemn, sepulchral answer, as though it was the voice from the dead, No! Will not God and Jesus hold us responsible for our treatment of them?

Oh! my hearers, little do some of us know how near we are to the end of our race here on earth, nor are we certain, we fear, that our worship of God has not been guided and gov-

erned more by human laws, than by the Law of Jesus Christ to the world. Awaken to your eternal interests, and work as you have never worked before. Begin at once a prayerful, and careful study of the Law of Eternal Life for yourselves, and be sure for yourselves, that you have obeyed the commandments of God, and not those of men. Do exactly as the Lord commands, and then you can be *certain* that you are right. God has proven His love for the world by what He has done for their good. After having done all He has for the world, He will not accept any worship or love from His creatures, that is not from the heart; a love that controls and brings every particle and faculty of the man to the altar, as a free and loving gift. "Seek ye the kingdom of God, and His righteousness, and all things else shall be added unto you." It is by His Law *only* that any one can enter His kingdom on earth. We fear that many in the last day will discover that all is lost, from their not having worshiped God according to His Son's Law. Many we fear will find that they have not obeyed the commands of Jesus Christ. You may tell us here on earth that such and such is the doctrine of our church, when you do not know for yourselves, having never carefully studied God's Law, to know whether you are living in obedience to what He has com-

manded, or to that of some one else, no better than yourself; but it will not do you any good to say to God, that you worshiped Him, and obeyed His commandments as they were explained to you by your church. Getting into the kingdom on earth is a personal work, and the commands are all personal commands.

Again we urge you not to be mistaken, but make *sure* work, for this is the last offer, the last opportunity. God will not do any more than He has already done. Believe not what we have said, only in so far as the Bible sustains us. Read the Bible for yourselves, *believe* what it says, and obey ALL its commands.

The Keys of the Kingdom of Heaven.

The subject to which we wish to invite the attention of all, to-night, who are students of the Bible, and acknowledge it as from God, is one that has, like all others, been explained in various ways, and nearly all have their own views upon it. But there is, certainly, one correct explanation to it. In this, as in every other subject in the Bible, there can be but one correct explanation. Our explanation to-night, we have no doubt, will, in the minds of some, awaken a spirit of controversy. We do not, however, hold ourselves responsible for such a result. We wish it distinctly understood we will not engage in controversies on the Bible, for we never yet saw any good come from such controversies. We will do our best, and trust, that by God's blessings, and your careful attention, we shall be able to make this subject so plain to all, that our reasonings will be accepted by all. We ask the careful thought of our hearers. Never decide hastily

upon any subject. Always take it into careful consideration ; and when there is vital importance at stake, lay aside all prejudice, and reason upon the subject logically, and truth will always fix itself in your minds, and enable you to clearly and logically arrive at the proper conclusion. We do not wish any one present to accept our reasonings upon this subject, if we are not fully and clearly sustained by God's word. We are aware that in this, as in all our other lectures, our line of reasoning, and final conclusion. will be entirely new to all, and we therefore ask all to be satisfied in their own minds that we are right, before they accept our conclusions.

The great and mighty subjects of the Bible upon which hangs our eternal salvation, are not studied by any of us as intently as they should be. If we miss Eternal Life, it will be because we have not made the proper effort to obtain it.

The subject we have chosen for our lecture this evening, will be found recorded in Matt. xvi. ch. 19 v. It is the language of our divine Master to his chosen apostle, Peter. Jesus chose Peter for his stern and uncompromising disposition. He could only give the authority he is about to confer to one person. Hence, he chose Peter. Jesus said to Peter, "I will give unto thee the keys of the kingdom of

Heaven : and whatsoever thou shalt bind on earth, shall be bound in Heaven; and whatsoever thou shalt loose on earth, shall be loosed in Heaven."—Mat. xvi: 19. Bear in mind, that Jesus gave those keys to Peter only, and gave him power to use them; but he did not grant Peter the authority to transfer those keys to anybody else, nor did Jesus give him the authority to use the keys but for two things, and but the one time, as we will endeavor to show before we get through with this subject. God sent His Son to earth to do a certain work. He came to establish his Father's kingdom on earth, and to frame the law for the government of the kingdom. In order to accomplish this great work, there was much Jesus had first to do. The work to be done was thoroughly understood by the one who came to accomplish it. He came out from the Father, and was thoroughly conversant with every detail and department of the work to be done.

He came, as the prophets of God had foretold centuries before. During all the long years, while the prophets were laboring with Israel, God was preparing the world for the great event of the advent of His Son upon earth. Jesus Christ came at the appointed time, and after having made all necessary arrangements, and by many signs and wonders thoroughly trained his apostles, he was ready

to depart. He had established his Father's kingdom, but he was not yet ready for its formal opening.

After all things were ready, he said to Peter, "I will give to you the keys of the kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven." You will bear in mind that the keys were given only to Peter. He did not give the keys to all of his apostles, but to Peter only. He authorized Peter to use those keys. When he gave the keys to Peter, he thoroughly understood what authority he was conferring. The giving of the keys to Peter showed both the appreciation and confidence Jesus had in his ability to use the keys, as well as his loyalty to him. Though Peter had not yet been tried, Jesus *knew the man*. Jesus came to earth to fulfil the prophecies, sayings and objects of the Old Law, and establish his Father's kingdom, and give the New and Perfect Law for the government of all who chose to become citizens of his kingdom; and point out clearly, through his own example, how to become citizens of God's kingdom on earth. We are taught by the New Law, that Jesus Christ came out from the Father, for the express purpose of winding up the administration of the Old Law. Hence, we hear our

Savior saying that he was the end of the Law. In him were all the writs and ordinances taken away, being nailed to his cross. When Jesus was nailed to the cross, the old Mosaical Law was also nailed there in the person of Jesus. This old, or the law God gave through Moses for the government of the children of Israel, consisted in writs and ordinances, (which were but types and shadows of the New and Perfect Law), and those Jesus had to take away, before the New and Perfect Law could be given. The necessity for the removal of the Old Law was, that it was only given to a very small portion of the human family, and the object of the Old Law was attained when Jesus came. The law Jesus gave through his divinely guided agents, was for the entire world. He founded his Father's kingdom, established all things for the successful government of the kingdom; chose, and thoroughly instructed his agents, and then took his departure, and left the formal administration of the law of the kingdom to his divinely guided apostles, or agents. This New Law was not ratified by the high court of Heaven until after the work of establishing it was fully accomplished. To accomplish the fulfillment of this work, it required the death of Jesus Christ; for such was God's plan. After the death of Jesus Christ, and his burial, and resurrection,

and return from hades, he gave to his apostles two very important charges. One was, "Whosoever sins ye remit, they are remitted unto them, and whose-soever sins ye retain, they are retained." The other was, "Tarry in Jerusalem until you receive power from on high." [For the authority to remit sins, see Lecture on Baptism].

The ratification of the work Jesus had accomplished was first to take place in the court of his Father, in order to its legality. Jesus had taken away all the writs and ordinances of the Old Law, by fulfilling them. Hence, this Old, typical Law, by Moses, has fulfilled its mission, and is now ready to be closed up. Jesus had made all necessary arrangements for the setting up of his Father's kingdom on earth, and placed in the hands of his agents the New Law for the government of his Father's kingdom, and the time is at hand for the opening, or giving the New Law to the entire world, as the last Law that will ever be given, through which man can obtain Eternal Life. This law is a perfect one, and is simple and easy to be understood by all. The time has arrived for God to demonstrate the validity of this law. Jesus had taken his departure, and gone into the presence of his Father. The day of Pentecost has arrived, and Jews from all parts of the country are in Jerusalem to cel-

celebrate the great harvest feast, as provided for in the Old Law, without the least intimation of God's design in regard to the work of His Son. They knew but one thing in regard to Jesus Christ, and that was, they had accomplished his death. But God chose this opportunity, in the flush of what the Jews supposed to be a great victory—the death of Christ—to open to the world His great and Final Law. The time had arrived for Peter to use the keys given him by his great Master. Invested as he was, with the royal authority to do the work, and inspired as he was, and aided by the Holy Spirit, he, for the first time, heralded to the world the glad tidings of a crucified and risen Savior of the world. He made this proclamation officially and publicly, and in the presence and hearing of the assembled thousands of Jews. God sent His Holy Spirit and added His testimony to that of Peter's, by addressing both eyes and ears of all present, with a miraculous display of His power.

The Old Law was given through Moses to the children of Israel, amid the lightnings and thunders of Mount Sinai. On the present occasion, God shows His sanction of the giving of this New Law in a way not to be misunderstood by any.

• On this great and important day, Peter bound up the Old Law with one key, and

Jesus bound it in Heaven. With the other key, Peter loosened, or unbound, or opened the New Law to the world, and Jesus opened it in Heaven. In this transaction, we see where Peter used the keys for the very purpose Jesus intended them to be used for. The Lord told Peter he gave him the keys to bind, and loosen. Here, Peter has performed just what the Lord of the kingdom intended him to perform, that of binding up the Old Law, and loosing, or giving the New Law to the world. Therefore, *all* are now required to obey the New, and open Law, for from that great day to the winding up of time, it is the *only* law by which God will judge all who have lived, or will live from the day of Pentecost to the great day of judgment, when God will assemble before Him all that ever lived in a human body, from the time God made Adam, to the winding up of time. The Old Law will be the standard by which God will judge all those who lived on earth up to the day of Pentecost, and the New Law will be the rule for judging all who have lived from that day, to the close of time. Since the day of Pentecost, we are not commanded, nor required to obey the law God gave for the government of Israel. The Old Law, as it is now called, is the law God gave for the government of the children of

Israel until He sent His Son to establish His kingdom on earth. We, nor any who have lived since the day of Pentecost, the day on which Peter bound up the Old Law, will be judged in the last great day by any of its enactments, or commandments. But all who lived under the Old Law, up to the day on which Peter bound it up, will be judged by it in the great day, and not by the New Law, for they had not the New Law, Peter loosened, or unbound on the day of Pentecost. As a proof to all this, John the Revelator says, the books were brought, and the dead were judged out of the things written in the books. Rev. xx: 12. Considering what God said in the Old Law, and what His Son has said in the New Law, which of the two laws must necessarily be in force now? Why so many sermons should be preached from subjects chosen from the Old, and bound up Law, when the open and living Law of Life, given by the Savior for the government of the world, is so full of inexhaustable themes taught by the living Redeemer, and his chosen, trained and divinely guided apostles, passes our comprehension. We are now under a Law of Life, secured to us, by the life and death of our Redeemer, and not under a Law of Death; a law that was but a type, or shadow of the New and

Perfect Law. If all true believers in the holy and divine son of God, would but listen to what the great and eternal God said to those who witnessed his transfiguration on the mountain top, believe it, obey it and preach it, it would not be long till all would see, and believe alike. But no; human made laws, creeds and forms must take the place, and be more humbly obeyed than what God and Jesus Christ have commanded in the plainest, and most unmistakable terms.

God had spoken through the Old Law, but on this occasion, while His Son, and His own faithful messengers of the Old Law, are transfigured before the divinely commissioned apostles of Jesus Christ, God speaks, and again acknowledges His Son to *his* apostles who are transfigured with Jesus, and commands the apostles of His Son to hear what Jesus says. As much as to say, the law I gave the children of Israel by these, my agents here before you, has fulfilled all my wishes, and my Son will give you a New Law. Listen to him, and do his bidding, and obey what he says, for I love him, and every knee *shall* bow to him, and every tongue shall confess unto me. Woe unto him who *dares* to introduce, or teach human devised laws for the worship of God.

My hearers, if we willingly and lovingly

bow our knees to our Savior, and with our mouths confess him before men, and worship his Father through and by the law he has so kindly given us, and stop attempting to worship God through human-made laws and commands, and through all our lives be loving, gentle and kind, as we have Jesus for our example, he has promised us blessings and victory here, and in the end everlasting life with him and his Father, on the New Earth, and in the New Jerusalem. But, if in the end, and when the great day of judgment comes, we are forced to bow our knees to Jesus Christ, and with our tongues confess unto God, it will go hard with us. Can any man be so unjust, as to even hope that God, or His Son, will love and bless him after death, when he has been wicked and rebellious all his life? Would we not better devote a little more of our time here to the correct study of his Law, and attend more punctually and cheerfully to what we know to be our duty, and give less of our time and thoughts to this life? Which is of the greater value, the life that now is, or the one offered at the right hand of God, that is to last through the endless ages of eternity?

The giving of this New Law, of necessity abrogated, ended the Old Law, or bound it

up. The promulgation of the New Law, and naming the conditions of acceptance granted by the New Law, of necessity opened, or loosened it to the world. Yet, how many there are in this day, who profess to be christians who will tell you the Old Law is binding on the world to-day, and are vainly attempting to make the New Law agree with the Old Law. There are many to-day, who think the Old Law equally as binding on the world as the New Law, just because their church creeds include extracts from the old, as well as the New Law. In all the creeds, church laws, confessions, &c., free allusion, and use of the sayings of the Old Law, are mixed with the teachings of the New Law, thus attempting to formulate a law of their own, out of what in the economy of God is a dead law, by mixing it with the teachings of the living law given the world by Christ, as God's last and Perfect Law. God help us all to study this New Law more closely, and grant to us wisdom to comprehend its simple commands, and by it, and our humble obedience to it, grant us a home in Heaven at last.

"THE DIVINITY OF CHRIST BY NATURAL LAW."

In the beginning, God created the heavens and the earth, and all things in them. In all His creations, He has taught us by His recorded work, that He had a specific object in view. He created every thing on earth for the direct and personal benefit and happiness of man. God created, first, all the lower orders of beings, and after pronouncing them all good, He commanded them to multiply and replenish the earth. He designed for all the lower orders of His creation to be happy, and to that end, He provided bountifully for their support in the fruits of the earth. All were happy, and lived together in perfect peace and contentment. No one animal destroyed another for its food, for God told them, the fruits of the earth should be their meet. Gen. i: 30. God planted a garden in Eden, and arranged it as His infinite wisdom planned, for the express purpose of

making His creatures happy, and placed them all in that garden. He created all things on earth for the express happiness of the heads of His creations. He created man for a higher and nobler purpose than any of the rest of His creations. Man was created for the glory of God. In order to constitute Adam the controlling head in the garden, He brought the beasts of the earth, and the fowls of the air, to Adam, in order that he might give them names. Whatever name Adam gave them, God said such should be their names. Thus, constituting Adam the head of all His creations on earth, and made all subservient to man. In order to increase and multiply, God created a male and female in every species. He also created a female in the human species of His creation; but, He created her in an entirely different way from what He created the female bodies in the lower orders of His creations. This transaction, you are all familiar with, that are familiar with your bibles. He gave her to Adam for a companion and helpmate, and commanded them to multiply and replenish the earth, for a purpose entirely different from all the rest of his creations. This we will explain in our lecture on the word "World."

God looked upon them in their happy, innocent state, and considered all he had done for

their express happiness and comfort, and was well pleased, and said it was good, and commanded them to multiply and replenish the earth, and extend the boundaries of His beautiful garden, until it should cover the entire earth. *Subdue it.*

What more could God have done, than He had already done for their happiness? God created man for His own glory. How He must have loved this human part of His creations. He loved them so well, that He would come down to the garden in the cool of the evening and converse with Adam and Eve as a friend converses with a friend he loves dearly. He loved them so well that He placed but one small restriction upon their absolute liberty in His garden. In addition to all the beautiful arrangements in His garden, He planted there luscious fruits, and gave them liberty to eat of all the fruits except the fruit of one tree. This He reserved for himself, and told Adam that to eat of the fruit of this tree would be disobedience. God told him what the effect would be, and warned him not to eat of it; for to eat of it would be death. But Adam loved to obey some one else rather than God, and ate of the fruit. The result was just what God told him it would be. This death of Adam and Eve we will explain in our lecture on Life, Death, Eternal Life and Eternal Death.

God drove them out of this garden, and would not allow them to re-enter it again. God still has that beautiful garden, and holds it in reservation for the faithful, as a reward to be given in the final end. God changed His designs for Adam and his posterity. He did not, however, leave him and his posterity without any hope. He promised to send the seed of the woman to bruise the serpent's head, as soon as everything was in readiness for it. He further promised, that the seed of the woman should redeem the entire world from a sin, and reconcile them back again to God. He dealt with man for many long years, and bore with him in all his wickedness, and sent His holy prophets to warn him, and instruct and guide him, so that when He sent the seed of the woman—not the seed of man, remember—to redeem the world, man would receive Him. He promised by the mouth of His prophets, to prepare a body for His Christ, who was to be the redeemer of the world.

This brings us to the subject of this lecture, "The Divinity of Jesus Christ by Natural Law." As the manner in which we will handle this subject will be, in all probability, entirely new to all, we ask that all follow us closely to the end. We trust that all before us to-night, believe in a God, at least. If we succeed, by natural law in establishing the di-

vinity of Jesus Christ, we shall then most certainly have established the divinity of his law. For if the author is divine, his law must of necessity be divine. Remember, fix it closely and clearly in your minds, that God said it was the seed of the woman that was to come, and not only bruise the serpent's head, but also, this same seed of the woman was to redeem the fallen world, and reconcile it back to God again. There is a grand significance attached to this "seed of the woman." The seed of the man was to have nothing to do, nor take any direct part in preparing the body for God's Christ. Woman was the weaker vessel, and through her the devil wrought the completion of his evil designs, without consultation or knowledge of the man. Therefore, the seed of the woman, alone, was to accomplish this great work. The seed of the man is necessary for the work of the propagation of human bodies, for the purpose of carrying out God's command to replenish or populate the earth. But, in the great work to be done by the seed of the woman, God takes the work of preparing a body for His Christ into His own hands.

In the beginning, God made a natural law to govern the production of natural bodies, and this law He will use to His honor and glory. When God created the beasts of the earth,

and the fowls of the air, He created a male and a female of all the species, and ordered them to multiply. He did the same in the human species. Therefore, in all, the human as well as the animal, there must be a male and a female, in order to multiply. He created in all the ability to multiply. In the female organs of generation, He caused to grow an ovum, or egg. This egg, by a natural law, a law common to all, an unalterable law, must come to maturity, or a state of perfection, in order to be capable of combining with the seed of the male, in order that by the union, or combining of the seeds of the male and female, the two seeds can go on to a higher development in the production of an organized body. As soon as the egg, which is the seed of the woman, is fully matured, it is either impregnated, combined with the seed of the male, and by a natural law, produces an organized body like unto that of the father and mother, or else it is cast out of the womb and lost.

Now, do not treasure up our next point as a rebuttal to our conclusions, for, if you believe God created all things, you must acknowledge that what little faith we will ask of all at a point further on, is not asking too much.

By the common, or natural law, God created to govern the reproduction of any species

of animal creation, the seed in the womb of the female is absolutely powerless to produce, without first combining with the seed of the male of the species. Likewise, is the seed of the male equally as powerless of itself. In order to produce, there must be a combination of the seeds of the male and female according to natural law. All this is in strict accordance with a law God made, just as much as He made the heavens and the earth, and He is the Father, or maker of all. Let us now ascertain the meaning of father and mother, for they have a meaning, after we fully understand them, that gives to them the power of explaining much to us. The word father, etymologically means, first cause, or producer, or starter, or originator. The word mother means mould for shaping, one who gives form, one who brings forth. The mother does possess the ability to bring forth. If there has been by natural law a proper combination of the seeds of the male and female in the womb of the mother, her womb will bring forth the egg that was in her womb, vitalized, and grown, and shaped into a body like unto the bodies of the father and mother. This is the work of nature, and is governed by a law that God made, when He created man, and made the bodies male and female, for the accomplishment of His purpose here on earth. The natural law that

governs the reproduction of any species of animal creation, was established when God created the species. In His lower orders of creation, such as the feathered tribes, the ovum, or egg, is incapable of being hatched if the male of the species has not first had connection with the female, so as to combine in the egg the seeds of both. By a careful analysis of this subject, we will see that every child in the human species of creation, *must* be the result of a combination of the seeds of both the father and mother, by a natural law. By a careful study of the reproduction of any species of animal creation, we see this same law governs all. The father must first impregnate, or combine the seed of his body with the egg, or seed of the mother, in the womb of the mother, before the egg in her womb can develop, and a child be born. The mother's organs of generation were created by God for furnishing the matrix, to give form or shape to the body. The proof of this is seen in the different species producing its own kind. The father's organs of generation were created to furnish or produce the vitalizing seed, which, when combined with the ovum, or egg, gives the egg vitality or power to develop. Such is the natural law God made to govern the reproduction of all animal creation, and this law is unalterable, except the author or

maker of the law sees fit to change it. In which case, He does not violate natural law, for He is not only the author of the law, but the maker of all the species of animal creation.

Please bear in mind that the word father means starter, and the word mother means mould, for shaping, or producing. By thoroughly fixing these meanings of father and mother in your minds, you will be the better able to comprehend the workings of God's natural law, that governs the reproduction of all animal creation, and more thoroughly comprehend what God meant when he said, "This is my beloved Son." There could not be a son, unless there was first a father, for the father must first start the growth, or development of the body in the womb of the mother, by giving vitality to the egg, or ovum.

In the beginning, God said it was the seed of the woman that was to accomplish the great work of redemption, and not the combined seeds of, or production of the bodies of man and woman, as it is in the production of the natural, or human bodies. The prophet said, God would prepare a body for His Christ. Please remember, also, Christ said he was with the Father before the worlds began. The meaning of this expression of Christ we will explain in our lecture on the word "World."

The bible teaches us that God was preparing the world through His dealings with the children of Israel, for the reception of His Son, who, as far as man or humanity was concerned, was to be the seed of the woman, and become the redeemer, or Savior of the world.

Man is the image of God on earth. God created the earth for the express happiness and benefit of man. Man was the only image of God, or created intelligence on earth, that God was directly interested in. He did not make himself visible to man after he drove them out of His garden, as His Son did when he came to earth. God chose the combined seeds of Abraham and his wife as the direct line through whom He would bless the world with the gift of His Son, who was to be created from the seed of the woman. We will explain fully, and we hope clearly to all, how Jesus Christ is the Son of God. God cared for the descendants of Abraham, and though He often punished them severely for their transgressions of His Law to them, yet He at no time allowed the direct line from Abraham down to Christ to be broken. With the birth of Christ ended the Abrahamic dynasty.

Whatever God does is perfection. The time had arrived for God to fulfill His promise to Adam in the garden of Eden. We see a virgin by the name of Mary, a descendant in an un-

broken line from Abraham down. She has grown to the years of maturity, and her organs of generation are fully developed, and ready to produce. At this point, my hearers, we ask of you a little faith, to form a bridge by which we will connect God with his creature man. God, who created the first body, or man, with all his unmeasured possibilities, and gave the body power to generate, or produce like bodies, by the combining of the seed of the male with the seed of the female, in the womb of the female, has in that act done what no man has ever been able to comprehend, or understand. We see children born every day, yet how little do we really know about it, beyond the simple fact that it is the result of a natural law, of which God is the Father, or maker? God being the maker of this natural law for the production of bodies, has the power and authority to use the law, and the human body, for His own purpose and glory. In the womb of the virgin Mary lays an ovum or egg, perfect and ready for use. God is ready to use His own natural law, and by the same infinite power He had to make the law, and the human body, He commands the ovum, or egg, in Mary's womb to vitalize and grow. It obeyed His almighty command, and natural law is put to work, and at the natural time a body is born, or brought into existence, just

the same as other bodies have been ever since God commanded Adam and Eve to multiply and replenish the earth. This is the body God promised to prepare for His Christ. God's Christ entered this body just the same as our spirits entered our bodies after they come from our mothers' womb.

Look upon your son or daughter and reflect for one moment. Tell us how was that child born unto you? Let us see. First, there had to be a starter, or beginner of its body in the womb of your wife. This took place by the law of nature, when the seed of your body was placed in connection with the seed, or ovum, in the womb of your wife. The ovum from which the body of your child took its start, lay in the womb of your wife, absolutely powerless, until the seed of your body came in contact with it, and then, by the law God made, when He made man, nature goes to work. The ovum, or egg, had first to have some starting cause, before it could go any farther than the simple form of the egg. To start it in the developing process, it required a starting cause. From your body came that starting cause. It matters not what started that egg on the road of development, a starting cause was necessary to the growth of a body. Beyond this simple fact, we know really nothing whatever, only that it is by a

law of nature that our children are born unto us, and that it required the nature of both our bodies to produce the body of a child. Think you that God had not the power to command the vitalization of the seed of Mary to grow and produce a body from her womb, and leave man out of the transaction altogether? You are the *father* of the body of your child, because you were the *starter* of the development of its body in the womb of your wife, when the seed of your body was combined with the egg, or ovum in the womb of your wife. The seed of your body was combined with the seed of your wife's body, and natural law gave unto you a child. Hence, he that is the starter of the growth, or development of the egg in the womb, is the father of the body born from that womb, because the word father means, as we have shown, starter, or beginner. Therefore, God was the father of that body that was born from the womb of Mary, the body of Jesus Christ, because He, by His command, started the development, or growth of the body that was born of the virgin Mary. God *commanded* the ovum, or egg in Mary's womb to grow and produce a body. The ovum obeyed God's command, for it could not do otherwise, because God made all the powers of the body, and had the right to command all these

powers, for his own purposes and glory. God being the Father of the body of Jesus Christ, and Mary being the mother, and God being divine, and Mary being human, and as the child partakes of the nature of the father, as well as of the mother, so Jesus partook of the nature of his Father, as well as of his mother, and in him we have God and humanity combined. Thus was God in His Son, reconciling the world to himself.

We see Jesus developing as a child develops. He grew to mature manhood; but, as yet, God has not acknowledged His child to the world of mankind.

At the proper time God's Son comes to John while he was baptizing in the river Jordan, and without any sign or display, other than accompanied the baptism of others by John, until he has gone down under the water, and is raised up again, does anything occur out of the usual way. But, when he has arisen from the water, and the assembled thousands on the banks of the Jordan are looking on, a strange thing takes place. A dove in appearance descends, alights upon his head, folds its wings, and rests there so contentedly, that every eye of that vast audience is riveted upon him. While expectation is aroused and curiosity is excited to its highest pitch, a voice from heaven is heard, speaking in the

language of that day, saying, "This is My beloved Son, in whom I am well pleased."

God has thus publicly acknowledged His Son, and introduced him to the world in a way that will not admit of a doubt in the minds of the assembled thousands who heard it. This certainly gives him a divine origin, derived from his Father, God, and through the humanity of his mother, connects him to man.

Let us consider one more incident in the early life of Christ. You remember when he was but a boy yet, a lad of twelve years, he was found by his mother sitting in the temple, disputing with the most learned men of the age on the intricate subjects of the Mosaic law, and asking many difficult questions. His mother, like all mothers would do, upbraided him for his conduct, and putting her to so much trouble. But, listen, mark well what that little boy said to his mother: "Don't you know I ought to be about my Father's business?" As much as to say, mother, you, and you only, know who my Father is, and you *know* that God is my Father. You know that I was born from your body, not by the will of man, but by the will of God.

The apostle Paul says in his letter to the Hebrews, chap. ii: verse 14: "Forasmuch

then, as the children are partakers of flesh and blood, he himself, likewise partook of part of the same, that through death he might destroy him that had the power of death, that is the devil." As to who the children are, here referred to by Paul, we will explain that in our lecture on the word, "World." But you see, clearly, how Jesus Christ partook of flesh only in part, while the children partook of it in whole. Jesus, from his mother, partook of flesh only in part, for his Father was divine, while the children partook of flesh in whole, because their fathers and mothers are both fleshly or human.

We think, while this subject has been handled in somewhat of a broken way, that we have been plain enough in our explanations, to cause you to see that natural law proves Jesus Christ divine, and eminently worthy to be our Savior. We will show more clearly, when we come to our lecture on the word, "World," our relation to him, and how he is our "elder brother." Surely, one with such a record and parentage, is worthy of our very highest praise and confidence. "If you believe in God, believe also in His Son, Jesus Christ," for there is a day coming, in which every knee *must* bow to him, and every tongue *must* confess unto God.

It will make no difference in the justice of

His judgment, whether you love Him or not; you must bow to Him, either here on earth, or when you stand before His judgment bar in heaven. God has said, all must bow to His Son. You can be obedient to Him, and love Him while you live in these natural bodies here on earth, and be eternally happy through the endless ages of eternity, or you can be stubborn, stiff-necked and disobedient while you are here on earth, and be miserable and forsaken through all eternity, if you so elect to be. God will not force you to be obedient to His Law here on earth. He has invited you through His Son, to come to a world of eternal happiness, and requires nothing of you, except such as He has made plain, and easy in His Law, the Last Will and Testament of His Son. Oh! miserable unbeliever, or wilfully disobedient man, loving the deceitfulness of sin here, more than the eternal reward offered the righteous throughout eternity! Why will you be *so* foolish? *Can you*, with effect, defy death, here in the body? If you can not, neither can you defy spiritual death, after this fleeting life is past. Why will you not hear and obey the loving invitation to eternal life through the Law of Jesus Christ? [See Lecture on Life, Death, Eternal Life and Eternal Death.]

As God loved and blessed Israel when obe-

dient to His Law to them, so will He love and bless with eternal life all who love and obey His Son's Law. If we did but value what God has done for the world, and would study His Law in order to have a more perfect knowledge of His plans, and requirements, as revealed to us by His chosen messengers, and with our whole heart love our Savior as we should, and place less of our thoughts upon the affairs of this short life; racking our brains day and night, planning how we can in the quickest possible manner amass a fortune for some one else to spend after this short life of ours is past, and we are gone into that future state for which we have made so little preparation, we would enjoy this life much better, and be prepared to enjoy that life promised only to the obedient and faithful.

Let us illustrate. Suppose you employ me in your service for life, and pay me a good salary, and promise me an equal share in your estate, and so put it in your will, upon the condition that I am at all times faithful to you and your interests, and obedient to you, and I render to you as little service as possible, and that little according to my own plans. And I fix the greater part of my thoughts upon a business of my own,—one that is at all times detrimental to your interests. Would you consider, if you were the administrator of such a

will, and knowing all about me, that I was entitled to any part of the legacy bequeathed by that will? We think not.

If you are capable of deciding in such a case, think you not that God will decide with greater wisdom and sterner justice in regard to our fidelity to His Son's Law? Be not deceived. God will not be mocked, and not punish those who mock Him. He will render to all of us, justice. But how many of us will be accounted worthy to enter into that rest, and receive the great reward promised to the pure and righteous? Look at unfaithful Israel, when God had borne with them until they came so close to the promised land that only a small river separated them from the reward. How many of that vast number did God permit to enter in? Let their example be a warning to us all, lest we miss the great reward.

As the New Law is a perfect one, and cost the Son of God so much to secure the great reward, and as His Law is a much easier one to be obeyed than the Old Law was, and the final reward to the righteous and faithful so much greater than that offered Israel, and seeing that we have their example to help us to understand our duty to God under the New Law, and knowing that Jesus is now in heaven, and in the presence of his Father, to intercede for us, will we not be required to give so strict

an account to Him in the last day, that many of us, who now think it will be all right with us just because God is so good and loving that he will not send us away from Him, or deny us Eternal Life, will be mistaken?

It is true that God loves us, desires us all to be happy in the end. But he also loves His Son, who was faithful, and did his Father's will, too well to allow the disobedient here on earth, where Jesus suffered so much, to dwell with Him on the beautiful new earth, throughout eternity. If we will not love our Savior, and live with him here on this earth, God will not permit us to live with him in Heaven.

WHAT DOES THE WORD WORLD MEAN AS USED IN THE BIBLE.

"Behold the Lamb of God that taketh away the Sin of the World."

This is the language of John, the forerunner of Christ, and was uttered by John after he had baptized Christ in the river Jordan. John was one of the witnesses of God's introduction of His Son to the world. The statement of John has never been denied by any. We have tried to prove to you, in our lecture on the Divinity of Jesus Christ by Natural Law, that he is the divine Son of God. How well we succeeded, you who heard us, must decide. God, in order to perfect His great plan of salvation, sent His Son to earth to do a certain work. Jesus tells us that his first, and greatest object was to establish his Father's kingdom on earth. The establishment of this kingdom on earth, was like everything else God had done, for the express benefit of man. How much, or to what ex-

tent man has profited through what God has done, will all be made plain, when God shall bring the administration of His kingdom to an end on earth.

On account of a sin the world had committed at some future time, it was necessary in order to the establishment of this kingdom on earth, and make it effectual to prepare the world for it, or bring them into such a relation with God, that they could avail themselves of the benefits of the law that was to be given for the government of, and introduction into this kingdom. The law He gave to govern the subjects of this kingdom, is for the express purpose of bestowing eternal blessings upon the obedient and faithful subjects of the kingdom. This law, and the blessings accruing therefrom, are only applicable to the inhabitants of this kingdom. This law also prescribes just how man can become a citizen of this kingdom. The world was in a state of alienation, or irreconciliation to God, and had always been so, from the time the sin was committed that Jesus came to take away, and God could not establish His kingdom on earth, until a reconciliation was effected. Jesus accomplished this reconciliation, for we are told that God was in him, reconciling the world unto Himself. The word world is used so often in the bible,

and is used in such connection, that we are led to believe that it constitutes a definite class, in some form. By the language of John, we not only learn that it is a definite class, but, that in some way, the world had committed a definite sin of some kind, or character, and by, or through that sin had become separated, or irreconciled to God. It also teaches us that the world had been at one time, connected, or in reconciliation with God. This sin that Jesus came, and took away, was the direct cause of the irreconciliation between God and the world. We will now endeavor to show who, or what is meant in the bible by the word "World."

We all acknowledge that the book of the Old Law was given to the children of Israel by Moses, and the book of the New Law was given to the entire world by Jesus Christ. The Old Law was for the government of the inhabitants of the Mosaical kingdom. The New Law was for the government of the inhabitants of God's kingdom, that Jesus Christ established on earth. These two laws are radically dissimilar to each other. Given for entirely different purposes, and intended to accomplish entirely different results. We have also the Book of Revelations, which has an entirely different object from either of these laws. This Book of Revelation is an arch,

that overspans both of the other books. John, the Revelator, deals with things that occurred before God created man, as well as with things that will occur after time shall cease, and all earth and earthly things shall have been obliterated. We look into this arch of revelations, and there find the key of knowledge that opens to us sublime, grand and inexhaustible fields for research in God's dealings with this world, of which we are talking.

God has not left so much of His work for the world in mystery and doubt, as the theologians would fain make us believe He has. Why should God do all He has, and yet send His Son to earth to establish our Father's kingdom on earth, and then give us a law clothed in mystery, and hold the world responsible for a faithful obedience and practice of His Law? Would a law clothed in mystery prove to us that God loves us, and desires us all to be eternally happy in the end? No! Do not believe it, for it is not a law that is hard to be understood, or obeyed. Jesus says it is very simple. So simple that a man with a weak mind need not err in it.

All we have to do in order to know what we are, where we came from. and realize and understand the language of Jesus and His apostles, in regard to God's dealing with and demands of the world, is, to lay aside for a

time all our preconceived ideas of the bible, derived from the teachings of others, and study it for ourselves, and let it be our guide into all truth.

Many of us have formulated our faith in God, and our knowledge of His Law from what others have told us for the past decade of years. From this source has grown many, if not all the erroneous faiths or religions. Look around you and see how many different forms of worship of God there are now in the land, and then ask yourselves how can all this heterogeneous mass of forms be reconciled with the sayings and teachings of such passages as, "There is but one Lord, one Faith, and one Baptism." "If any man teach any other doctrine than I have taught, let him be accursed." Jesus says, "Ye are my friends, if ye do whatsoever I command you." "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Surely, if God was so strict with Israel in regard to their worship of Him, will He not hold us equally accountable for the manner in which we worship Him? He certainly will not accept any form of worship but the correct one. But some will ask, what is the correct form by which to worship God? Just what Jesus and his apostles have laid down in the Law of Life given for our guidance. Jesus gave the

law by which we can become citizens of the kingdom on earth, as well as the law to govern our conduct after we have become citizens of the kingdom.

The more clearly to understand ourselves, we will now proceed to give our views, as we have gained them from a careful study of the bible, as to what is meant in the bible by the word, "World." We do not ask any to accept our views, except in so far as we are sustained by the teachings of the bible. But we ask all to study this subject in the bible for themselves.

The manner in which we will deal with this subject, we have no doubt, will be entirely new to all. Yet, we will try to be logical in all we say. There is certainly a meaning to what John said, when he pointed out Christ to his followers, and told them to behold the "Lamb of God that taketh away the sin of the world." Christ's mission on earth was to establish his Father's kingdom on earth, and take away a sin the world had committed. Whatever this sin was, the entire world had committed it, and that too, before Christ came on earth. Jesus has nowhere said that any one else had committed this sin for us. The sin was our own, and all were guilty. Adam it is true, did commit the sin of unbelief, and disobedience in the garden of Eden. But,

are we not all guilty of the same sin every day? Whatever sin it was that Jesus came to take away, is not now here, nor will it ever be held against us, for Jesus said on the cross, "Father, it is finished." The work was done. The sin was taken away, and the entire world is again reconciled to God through the death and resurrection of Jesus Christ.

In starting out to ascertain what is meant by the word World, we ask you to read Rev. xii: 4, 7: You see here, that the third part of the spirits of heaven—the number that believed the lie of Satan, and turned away from their first love, God,—were cast out of heaven by satan. This third part were not in the war, neither were they cast out by Michael, but by satan. Satan, together with all who fought with him against Michael and his angels, were cast out of heaven by Michael and his angels.

Listen! Hear what the Revelator, who is revealing this to us, says: "Their place, (the devil and his angels) are no more found in heaven." These are reserved unto eternal damnation. Not so with the "third part." Their place is still there. Jesus said, "In my Father's house are many mansions, else, I would have told you. I go to prepare a place for you; that where I am, there you may be also." This place in heaven from which this third part fell, is still there, and God's plan of sal-

vation is to permit all of this third part to come back and be eternally happy, that will accept Jesus Christ as God's Son, and the savior of this world, and be obedient to his laws.

However, this sin of forsaking God and cleaving to the devil was of such a nature that God could not give a law through which this world, or third part, could be redeemed, until His Son came, for through him, and him only, could this sin be removed, and the great reconciliation be accomplished. God could not reprieve this third part, and take them back home again, and be just to the other two thirds that did not sin. This "third part" had sunken so low that there was no arm in heaven that could in justice reach down to them, nor hand that could raise them up, until God laid help upon one that was mighty and able to save, and he came to their rescue.

God inaugurated His great plan of salvation. He loved those spirits, and pitied them, but justice must be done. This third part had nothing they could give; there was nothing they could do. But God's Christ loved them for they were of his brethren, and he interceded with his Father for them. But for the devil and his angels he asked nothing, because his Father had consigned them to an irrevocable and endless punishment. For it was through

the devil and his angels that the "third part" were induced to forsake God. Jesus told the devil that he was the father of lies. The devil was the first, the beginner of liars.

God accepted the offering His Christ made, and then formulated His great plan of salvation, and gave the care of this third part entirely into the hands of His Son. God said to His Christ, let us make man in our own image. From this expression we infer that a consultation was going on between God and His Christ in regard to all their plans of creation, for, as we have said in a former lecture, that God created all things on earth for the express benefit and happiness of man. They created, or made out of the dust of the earth, the body, or man. They then caused the breath to enter his nostrils, and placed a spirit, one of the number of the third part that satan cast out of heaven, in their bodies, and Adam became a living soul.

God commanded Adam and Eve to multiply and replenish the earth, so that there might be bodies for all this third part, for God created the body of man to be the home of a spirit. Whenever a child is born, and breathes, a spirit is placed in the body. Upon this we will speak more fully in our lecture on Life, Death, Eternal Life and Death.

God promised Adam before He drove him

out of the garden of Eden, that the seed of the woman should bruise the serpent's head. God changed His plans for this third part, or world, after Adam's sin. What His plans were for this third part, or the world, had not Adam sinned, He has not seen proper to tell us. The sin this third part, or the world, had committed, was not removed until Jesus came. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose was the Son of God manifested, that he might destroy the works of the devil." 1 John: iii: 8.

The first work of the devil was when he deceived the third part of the spirits in heaven. His second work was when he caused Adam and Eve to sin in the garden. These works of the devil Jesus came to destroy. Through the plan of the Old Law God brought mankind up to a stage that justified God in sending His Son to earth to make the reconciliation for the sin of the entire third part, and so undo the work that Satan wrought in the body God made pure and holy, in the beginning in the garden, that a way should be prepared by which all could come back to God, if they desired so to do. Jesus gave the final and Perfect Law for the guidance of the spirit, if it was obeyed. God did not give, nor design the Old Law for this world, or third part,

but gave it to only a few. [See Lecture on the Bible.]

The prophet said, "The body must return to the dust from whence *it* came, but the *spirit* to the God who gave it." Peter asked God to give back the life of the little maid, and her spirit came again. Thus signifying that her spirit had come and lived in her body once before. This original sin, committed in heaven, was not atoned for under the Old Law. Hence the "World" was not reconciled unto God until Jesus came and died, and arose again. His blood was shed for the remission of sin. As soon as Jesus died, and arose again, that act took away the sin of the world, or "third part," and now are we permitted to address God, as our Father. We are forbidden by Jesus Christ to call any man our Father in a spiritual sense. Matthew xxiii: 9.

The spirit is not begotten by man, as our bodies were, neither is it born of our mother, as our bodies were. Whatever is sired by man, and born of woman, is entirely earthly, as our bodies were made out of the dust of the earth, and must of necessity return back to earth again, when the spirit goes out of them. All who had lived in human bodies from Adam down to the day Jesus Christ died and arose again, and the spirit had gone out of them, and back into hades, were

yet under the curse of the first sin; the sin they committed when the world, or third part, were cast out of heaven, and were separated, dead, or irreconciled to God. They were yet prisoners under the first sin. Peter says Jesus was put to death in the flesh, that is, his spirit was separated from his body for a time; but being quickened by the Holy Spirit he went and preached to the spirits in prison. He set the prisoners at liberty; for it was necessary that Jesus should go to these spirits as he came to man on earth. Jesus conquered Satan on earth, conquered him in hades, took the keys, or power of death from him, stripped him of all the power he had held over this third part, or the world, ever since he cast them out of heaven, arose from the grave, the King of Kings, and Lord of Lords. Paul says the children, spirits of the third part, partook of flesh and blood, and Jesus, in order to accomplish his great work partook of part of the same. In our lecture on the Divinity of Christ, we showed just how Jesus only partook of flesh in part. Jesus says of the children, world, or third part, that "he is not ashamed to call them brethren." Hebrews, entire second chapter. We infer from these, and many other such passages, that our spirits are an entity, and have a separate individuality, and are not composed

of the thin, airy, mystical, undefinable quintessence of nothing, and exist only in a name, as some theologians try to make us believe they are. They are of the number the devil cast out of heaven, and Jesus came and rescued. We are led to take this view from the personal tenor of all the scriptures. The law God gave the Children of Israel, was not a law to the spirit, it was a law to the body; the man, as the condition of the spirits, or world, was such, that God could not give a law to the spirits. The law Jesus Christ gave, was a law to the spirit, to the entire third part, to the world, and is intended for the guidance of the spirits. The devils knew Jesus when he came to earth, but he forbade them to speak of him, and commanded them to hold their peace. It is clear that the devils knew nothing about God's great plan of salvation for the world. The devils showed this conclusively when they asked permission to enter into the body of the hog, when Jesus commanded them to come out of the man. The devils did not know that God created the man, as the only body among all His created bodies in which a spirit was to dwell on earth.

Jesus once asked the question, "What is man better than a sheep?" The bodies of both are earthly, and both must return back to

the earth from whence God took them at first. In all God's creations He created but one class of bodies to be the home of a spirit, and that was man. Look at the result, when the devils entered the bodies of the hogs. No sooner had the devils entered the bodies of the hogs than the hogs became crazy, and unmanageable, and broke away from their keepers, and rushed madly down into the water, and were drowned. Why did the hogs act in this way? Because there was a spirit in their bodies, and God had not intended it to be so. In the great plan of creation God did not intend that anybody below man should be the home of a spirit, either good or bad. He created the animal body for the good of man, but he created the man's body for the good of the world—the spirits of the third part, for the glory of God, and a means for the final return of all of the third part, providing they would accept the conditions of His plan, and be obedient to Him.

Now that Jesus Christ has removed the sin that was committed by the world, or third part, and has wrought a reconciliation between God and the world, there remains no more sin to be answered for, except such as are committed by man. Man must first come to the age of accountability. An age at which he can comprehend the law Jesus gave for the government of the spirit while it is in these natural

bodies, and through the power, privileges and blessings of the law to the spirit, govern the body, and present it a daily sacrifice to God. fit for the indwelling of His spirit with our spirit, before he is accountable for sins committed. Sin, when once committed, defiles the body, and God's holy spirit will not dwell in a body defiled daily by sin. Numerous passages spring up at once in your minds proving this assertion to be true. The only inferences in the bible that will in any way give us light upon the subject, as to the age at which children become accountable for their conduct before God, are two. These two are merely inferences. The one is under the Old Law, the other under the New Law. One was where God called Samuel. The other is when we find Jesus in the temple, and hear his reply to his mother. Both were twelve years old.

In regard to the third part, and the word world being one and the same, and the sin committed being the sin committed in heaven, and rendering all dead unto God, we infer is correct, from the following passages. The reply Jesus gave to those who asked to go and bury their dead friends, when he told them to follow him. Matthew. viii: 22. "Let the dead bury their dead." As we have shown, all were dead unto God for Jesus had not yet died, and all were yet prisoners under their first sin.

All up to that time were yet in a state of separation, irreconciliation from God. They were dead, spiritually. [See Lecture on Life and Death].

Taking the third part to mean the same as the word world, we can then see and understand clearly how the Old Law was not a perfect law, and how that all, up to the coming of Christ, were spiritually dead, and how that all bodies were conceived in the mother's womb in iniquity and born under sin. How, at this time, and ever since the death and resurrection of Jesus Christ, bodies were not conceived in iniquity and born under sin. Jesus took that sin away. For through his death and resurrection all the entire third part were redeemed and made alive unto God. In consequence of the sin of the third part, all were dead unto God; but through Jesus Christ were all made alive unto God, and through obedience to the gospel he promises eternal life.

If we are not saved; if we lose eternal life; if we are not made happy throughout all eternity; it will be because we have not lived as the law given by Jesus Christ requires us to live in this life here in the body. If we formulate a system of worship different in the least point from the system God has given, or if we allow others to formulate such a system for us, God will not be pleased with

us, nor will Jesus acknowledge us before his Father, and his holy angels. What more could God do for this third part, the world, than He has already done? What more could Jesus Christ do; what greater love for his brethren could he manifest, than he has already manifested?

He saw us in our lost, forlorn, and utterly dead condition; heard our wails of anguish, and saw that his Father could not take us back unconditionally, and be just to the other two-thirds who did not sin. We were of his brethren, all of the same Father, though we voluntarily brought our misery upon ourselves. Yet his loving heart pitied us; and he went to his Father and plead for us, begged for some plan that would not do violence to his Father's justice, by which our terrible condition could be ameliorated. God is a just God, though a loving one. He loved His Christ, and He accepted the offered atonement, and as you are all familiar with your bibles, you see how we are situated to-day.

Who has a heart so hard, or who is so indifferent to the great sacrifice and sufferings of our savior, as not to love him, and accept his easy terms of salvation: obey *his law*, and *his only*, and finally meet our loving elder brother and savior, and live with him in the presence of our loving Father through the

endless ages of eternity! But, rest assured, though Jesus secured the free pardon of all, and redeemed all, he requires all to obey his Father's law given to the world, third part, through him, and will not bless any other, though many are trying to come to him through their own laws and forms of worship. The only thing that will condemn us, in the great day of accounts, will be the sins we commit while we live here in these bodies. Jesus has done all he could for us. Did it because he loved us. He has given us a very plain, simple and easy law, and leaves it all with us to decide whether we wish to be saved or not.

Consider that the spirit, the life-giving principle of our body, is one of the third part that satan cast out of heaven, and means the same as world, and you can understand why the Old Law was not a law of life and liberty, and why God gave it to so few of mankind. You can also understand why it was that Jesus died, and what sin he took away, and how God was in him reconciling the world to himself. You can also understand what is meant when our savior said he did not need to have man testify to him of man, for he knew what was in man. He knew where the spirit that is in man came from, and why it was there, and what his Father's plan of salvation was for. We can, in this way, realize how it is that

the law God gave through His Son is a perfect law, and a law of life. We can also realize that it is for the government of the spirit, and the body through the spirit. We can more fully and appreciatively understand why Jesus has commanded us to love one another, and bear one another's burdens. We can further see why it is our duty to obey the law he has given, just as it is, without any questionings, alterations or variations. He knew all about man, and why God created his body, and he knew that many would come up in later years, and get up all manner and kind of forms of worship to sustain human creeds; and for that reason, and a protection, he gave us so easy and simple a law.

There are some things commanded in His Law we cannot comprehend the object he had in view, but all such commands are very easy to be obeyed. He has commanded us to keep our bodies pure, so they will be fit for his Father's holy spirit to dwell in, with our spirits. In our study of the Law of Christ, if we will but realize that our spirits had their origin in the way we have shown, and consider the law is at all times addressed to our spirits, and designed for their guidance, we can fully and clearly understand what Jesus meant when he said God was a spirit, and He sought such to worship Him. We can then clearly understand

what is meant when it is said, we must be born again of the holy spirit, and our bodies must be baptized in water. A full and complete obedience to all the requirements of the law Jesus gave, through the agency of his apostles, will give us our home in heaven again.

We all believe in a God of justice and mercy. It is universally admitted that our spirit is not born of our mother, but that it comes from God, in some way, and at some time after birth of the body, and enters it. But just how, or what for, or when, our great theological colleges have never told us. If our spirits come from God, and theology be true, and He sends one directly from heaven to enter human bodies as fast as such bodies are born, they must be a part of God's great family, and of necessity be pure and happy. If this theory be true, how can love, mercy and justice be shown? Would a God of love, justice and mercy, send a pure, innocent spirit, to dwell in a human body; subject it to all the sin and weaknesses of humanity, and then make a law to govern the spirit and body, and make it so mystical that man cannot understand it, and yet, if the entire law is not kept, condemn the spirit to endless punishment for failing to comprehend and obey such a law? Yet, if we are to accept the orthodox teachings, we *must* believe it. Where can love, mercy and justice be

shown by the doctrine taught to-day? Would God take a pure, innocent and happy spirit out of heaven and treat it in that way? Our own sense of justice rebels against such a doctrine. We do not claim that our views of this subject are absolutely true in every detail, but we do claim that our views in substance are sustained by God's Laws, both Old and New, and that it shows a love, justice and mercy, that angels can not fathom. A justice that none but a God could be the author of. A mercy that the highest arch-angels of heaven look upon and shout for joy, and sing the highest carols of heaven as a testimony of their appreciation of a God, like our God. No wonder that the angels of heaven, as well as all the morning stars sang songs of praise and shouted hallelujah until the heavens gave back the sound, when they saw Jesus, the mighty conqueror, arise from the grave, and they realized that at last their brethren, the third part, had an opportunity given them to come back to their happy homes again. There is one thing that must of necessity be true, and that is, our spirits are certainly as old as the creation of Adam and Eve. We have no account of God creating anything after He created mother Eve; and our spirits are created, and not born like our bodies are. If our spirits come directly

from heaven, they must of necessity be pure and happy, for nothing impure or unhappy is permitted to dwell in heaven. Does not our line of reasoning show clearly to all that we are sustained by the scriptures?

Surely, man should love and praise God for His loving plan of salvation, and the gift of His beloved son for our sakes, when we were utterly lost, if angels and the morning stars could sing songs of praise and joy when the great plan of redemption was perfected by Jesus Christ, when he came and removed the sin of the entire third part, and brought them back into such a relation with God, that they were permitted to approach into His presence and call Him, Abbie, Father. The very thought that God is our Father, and knowing that a father loves his own, should we not love Him more than our own poor mortal lives? What is earth and all its high honors, its fleeting pleasures, its treasures, which in themselves kill, when compared with what God, through His Son, has promised those who love Him and keep His commandments?

Surely the man is short-sighted, and wilfully, and purposely wicked and disobedient if he refuses to love, honor and obey the Law of such a savior, as God's Son. Depend no longer upon such foolish, unlearned and illogical faith as, God will save all in the end

any how. Has He not expressly said that "the spirit that sins shall surely die?" Jesus did redeem all, but he requires all to obey His Law, and will just as surely punish all who disobey and sin, as he redeemed all from the sin they committed when satan threw them out of heaven. Do not trifle with God and His Son, for they have not trifled with you. Jesus died for you, now you do him honor by loving him, and being obedient to His Law, and be not conformed to human traditions, and bound by human made rules and laws, and God will bless you through all eternity.

BAPTISM, FROM A BIBLE STANDPOINT

"He that believeth and is baptized shall be saved."

We have no doubt but many will take fright at mention of this subject, because it is one upon which no two churches agree. Why this is so, we are unable to tell, unless it is, that the authors of all church creeds and laws are human beings like ourselves. While we propose to handle this subject before you to-night, we desire all to understand in the start, that we are not talking to defend, or uphold any special church, or human devised theory, for we propose to prove that there is not a church in the land that administers this divine command of God according to the plain and logical teachings of the law.

We do not wish, nor intend to bolster up any theories, or church doctrines, but try to induce all to read the Law of the Lord for themselves, in its own logical light. There is a plainness about the teachings of the Law

of our Lord that makes it very easy of comprehension, when studied with an unbiased mind. A plainness that makes it explain itself. The greatest cause of uncertainty, one that causes so many that profess religion to-day, to answer when asked if they are christians, they hope they are, is that too many are led blindly. We are so greedy for wealth, or greatness, or else so criminally negligent that we are ever ready to accept a form of religious faith that is very flexible, or of which few have really any knowledge at all, only that some certain church has told us that the bible teaches such and such a doctrine. Such persons never stop long enough in their worldly pursuits to study the bible for themselves. If they will stop for a while, and study God's Laws, they will find that the law of life speaks of but one religion, the religion of Jesus Christ. There is but one law that governs this religion, and as it is the religion of Jesus Christ, he gave the law that enables us to obtain it. Suppose, in the days of the children of Israel, you could have asked one of them if he was an Israelite? Do you suppose he would have answered like so many to-day do, when asked if they are christians, he hoped he was? Why, he would have answered with a ring in his voice.

Why these evasive answers when asked if

you are christians? Do you know and understand the law that enables you to become christians? If not, listen to us to-night, with an unbiased mind, and we will endeavor to explain part of that law to you in such a way as to make it plain to you, for we have only the law of Jesus Christ as our guide, and we shall be careful to say only such things as the plain teachings of His Law prove to be correct.

God, under the old Mosaical Law did not require water baptism. The law Jesus Christ gave to the world as his Father's Last and Perfect Law, is very plain upon this subject. As we have said in a former lecture, we may not, and in fact we cannot, nor is it necessary that we should understand why Jesus has commanded us to be baptized in water. We can not comprehend the object to be obtained by water baptism, only in so far as he has told us what it was for in His Law. He knew for what he commanded it, and what object he had in view by the command. There is one thing certain in this matter, and that is, it is an ordinance, given by the wisdom of our savior, in which all, rich or poor, ignorant or learned, high or low, must meet on a common level, if they wish to become true followers of our savior, and be known by his name, and obtain citizenship in his Father's kingdom on

earth. This commandment is acknowledged by all denominations that acknowledge Jesus Christ as the son of God, and is practiced in some form.

Right here we ask the careful thought of our hearers. Have you carefully studied the law Jesus gave the world through his chosen and divinely guided apostles, for yourselves, or have you, like we did for a long time, allowed your church or some one else to guide you, instead of coming to Jesus through a careful and prayerful study of His Law, and been guided by it, and it only? Remember, "the gospel is the power of God unto salvation, to all who believe it." Jesus will hold us all individually responsible for how we study His Law. The law he has given will be the standard by which he will judge us in the last great day. Can your church, or any one else, guarantee unto you eternal life through their laws and guidance? This is strictly a personal business to us all. Water baptism being a direct command, is not denied by any. Yet, some claim that it is not an essential command. That it is merely emblematic, and does not amount to much anyhow; thus making very light of it, and place themselves as dictators of Christ and place their own judgment in opposition, and as superior to that of Christ's. They do not only say it is not an essential in the plan of salvation, but so teach it to others.

Right here we expect some one in our audience is saying we are trying to sustain the cause of some certain sect. God in heaven forgive us if such a thought ever entered our heart. We speak, and plead for our Master's cause in the hearts of all. If you have from the heart fully obeyed that form of doctrine delivered by the apostles to the saints, and you continue faithful to the end, you will not be asked what church you belonged to on earth. It is to such as have not obeyed, or are following human-made creeds and laws, we speak. Certainly, the son of God was competent to give us a law, which, if obeyed from a love of him, would be sufficient to guarantee to us eternal life without burdening it with non-essential commands. If baptism is not essential to our salvation, why did Jesus say to John, when he requested him to baptize him, that it became both of them to fulfill all righteousness? If baptism is a part of righteousness, even if it is ever so small a part, how can any one be saved who refuses to be baptized, and claims water baptism as a non-essential; a thing Jesus had no right to command? It amounts to claiming that Jesus did not understand what he was sent here to do, and in order to make a showing of his power, and display his authority, he placed in his Law of Eternal Life a lot

of non-essential and ignorant commands. It amounts to that, and nothing else, and it does not matter how such would-be leaders and teachers may try to explain it away, Jesus did either know and do what was his Father's will in giving to the world his universal law, or else he did not, and was incompetent for the work.

The ark of the covenant, you remember, was a little thing, but you also remember that little thing became too big a thing to be kept by the Phillistines anywhere in their country, and they were glad to take the little thing back home again. Sometimes, what men think are little, non-essential things in God's plan of salvation, prove to be big things if disobeyed. Which side of this question will you take? Will you agree with those self-constituted and presumptuous dictators of God's only and beloved son, or will you take a bold stand on the Lord's side, and gather with him, defend him, and obey his law with all its commands, and rely on him to take care of you when that great day comes that will try every man's work? We take it for granted that your good judgment will place you on the Lord's side. It is not every one who says Lord, Lord, in a solemn way, who is his true follower. It matters not how long they may have been thus calling out. *His* followers obey all his com-

mands. If this Law of Eternal Life is burdened with non-essential commands, how can it be a perfect law? It is as we have said before, and an expression we borrow from our Lord, that many men (and churches too) have hewn out unto themselves, not unto God, cisterns that will hold no water. These cisterns are nothing more nor less than human names and opinions of God and His Law; shaped into church creeds, laws and forms of worship, and requirements that are for the glory of the man, or individual church, and not for the glory of God. How can such honor God, when they dishonor His Son, and the law given the world by him? We are taking strong grounds we know, but we will endeavor, by God's blessings, to prove to all that these grounds are defended not by the wisdom of man, but by the plain teachings of God and His Son. In giving the world His last and Perfect Law, the sealed, stamped, and attested will of the great prince of heaven, the son of the only true and living God, it behooved the testator to give a will exactly in accordance with the law granting and defending such a right. It requires an established law to make a last will or testament a legal instrument. But, if the doctrine of some men and churches be true, this Last Will and Testament of Jesus Christ can be broken before the law making such an

instrument legal. But, remember, after a will has been probated it can not be broken. Remember, also, that this Last Will and Testament of our Lord has already been probated before the high court of heaven, and God, the great judge, has pronounced it a legal instrument. Therefore, be careful how you tamper with this will of the great Prince of heaven, or you will invalidate your legacy bequeathed by this will. Better, by far, to obey all its commands, though you may not be able to comprehend the design and object of all its requirements.

If it pleased the maker of this will, to require certain things, the design of which he chose to withhold from the legatees, what is that to us? We had no right to be consulted by the Testator, in the matter of making this Last Will of Jesus Christ. If he so loved the world as to be willing to give up his vast wealth of eternal glory, in order to enrich us, so that we could be able in the last great day to be accounted worthy of that clean, white robe, that all must have when they are to be taken by our savior to his Father, for His blessings of eternal life, should not we, poor miserable wretches that we are, that by our own sin in believing the lie promulgated by satan, and lost our first estate in heaven, be satisfied? Should not we be more than thankful, that

Jesus so loved us, as to come to our rescue, redeem us from under that sin, and reconcile us, through his death, back to God again, and give us a law by which we can reinstate ourselves with the Father of all, and be sure of His love and blessings again, if we are but obedient and obey all His commands? Believe it, my hearers, and gladly obey it with a whole heart, for Jesus is greater than man, or any set of men, though they all claim to be doctors of divinity. There has been too much doctoring done already.

It pleased Jesus to command water baptism. Let us see if water baptism is sanctioned by God, and if this divine command is properly obeyed and properly administered by those who teach it. God was so particular about the coming of His Son, and his mission to earth that He sent a herald before him to prepare the way for his advent, by stirring up the minds of the Jews, so as to have them receive him. John came, not as men ordinarily come. He did not seek to stir up the popular sentiment, as is generally done when some great personage is about to visit a country. On the contrary, John repaired to the wilderness, and began his heraldistic work by proclaiming to the people that the time had arrived for the coming of one who was greater than himself. He admonished the people, and administered

the ordinance of water baptism with an object in view. That object was to prepare the people for the coming of Christ, that when God introduced His Son to the world, they would accept him as the one long promised by God through the mouth of His prophets. John had, by God's direct blessings, become so popular, that everybody from city and country went out to hear him. He preached unto them repentance, and water baptism for remission of sins. Thus, all who came, believing that the coming of Jesus was near at hand, and confessed their sins, he baptized them in the river of Jordan, for remission of sins. If, under John's preaching, sins were remitted through repentance and water baptism, and Jesus had not yet been introduced to the world, nor began his great work, it shows us plainly that God had an object in view, in this work John was doing. All we know about John is, that he was the fore-runner of Christ, and his baptism must have been of God, or God would not have said what He did when Jesus was baptized by John. With John, baptism was certainly one of God's ordinances. Just why God sent John to administer the ordinance of baptism in water, we know not, only it was one of His means of preparing the Jews for the coming of His Son. Why God chose the manner He did to prepare the way for His

Son, we know not. It is plainly none of our business what manner God chose to do His work on earth. What business is it of ours what plan God took to establish His kingdom on earth? It was God's kingdom Jesus came to establish on earth, and God constituted His Son the Prince and Law-Giver of His kingdom. This was God's business, and not man's, though in it all, God had the good of man in view. Man had done nothing that merited such work on God's part. It was a manifest proof that God loved His creatures, though they forsook Him, and believed the lie promulgated by satan in heaven.

If you will carefully examine God's dealings with the Children of Israel, you will see that He constantly kept their minds fixed upon the very events that transpired in the time of John. Though these chosen children were very disobedient to God, yet for the sake of His covenant with Abraham, He sent His Son to them that He might thereby be the end of the law given through Moses, before He gave His last and perfect law to the world. He sent John to the Jews only. Notwithstanding all this, they had so completely covered up with their human traditions and laws the true law God gave them, that they had almost forgotten that God had promised to send them a deliverer. When Jesus came, He told them

they were teaching for commandments the doctrine of men. What would he say were he to come to earth to-day? To such an alarming extent have the doctrines and commandments of men grown into the minds and hearts of men, that it is almost impossible to get them to realize that they are not obeying the commandments of God, but the commandments of men. Some are so far gone, that when approached upon this subject, they will tell you it does not make any difference, it is faith that saves them any how. They have come to believe, notwithstanding God has commanded in as plain language as possible, that eternal life hangs upon a full obedience to His law and commandments, that all God requires in these days is just to believe that He is God, and Jesus Christ is His Son, and they are at liberty to worship Him by any law they choose to formulate, just so God is mentioned in it. Are there not men going over the country, making many believe that all they have to do to become a true christian, is just to confess they love the Lord Jesus Christ?

Why will thinking men and women be so blind? Can they not read that God requires a full obedience to the whole law, as well as a pure love for Him and His Son? God has said that every knee shall bow to His Son,

and every tongue shall confess unto Him. God must be obeyed, and not man. Many have been educated from their infancy, under these human forms of worship, and because these human forms have gathered to themselves hundreds of thousands of devotees, they really must, from this cause, be better than the plain, simple form of law given by our Savior. Because, like as in the days of Christ, these human forms have gathered into their folds, men of talent, and millions of wealth, many claim they are equally as good, if not better than God's plan, and blindly believe that God will accept such worship, just because they love it and their fathers and mothers believed it. If such do stop long enough to study God's Law a little, it is only to distort it, and attempt to fashion it to suit their human forms. Such never attempt to make their human creeds exactly agree with the Law of God. Jesus came and established his Father's kingdom on earth; arranged all things for its opening to the world for their acceptance or rejection, but he delegated the power of opening the kingdom and promulgating the law of the kingdom to his apostles. John had completed his work, and gone home; and Jesus his work, and gone to the presence of his Father. When, in the wisdom of God, the proper time had come, His plans and Law were given to the world.

Just before he took his departure from earth, he said to his chosen apostles, "Whose-soever sins ye remit, they are remitted unto them, and whose-soever sins ye retain, they are retained." John, xx: 23. He breathed on them, and told them to receive the holy spirit, for he was going away, and would send it in his place. God told the Jews to receive His Son, but they did not, or do not at this day. The apostles did receive the Holy Spirit just as soon as God sent it, and by its power and guidance, Peter unbound the Law of Jesus Christ to the world. Through God's directions Jesus had become well known, not only to the Jews, but many others. and when the Jews assembled for the great Penticostal celebration, God sent His holy spirit to the apostles of His Son, and they received it, and, guided by the holy spirit, Peter unbound the Law of Life. While he was preaching Jesus to them, and by the law God gave them through Moses, evincing to them that God had sent His Son to them, and how they had conspired against him, and caused his death, and that God had raised him from the grave and called him back home again, they were pricked in their hearts, and were willing to lay down their human forms of worship, with all their creeds and traditions, and asked Peter and the rest of the apostles what were the commandments of this New

Law. We say commandments, from the fact that the Jews for hundreds of years had been accustomed to obey by commands. As this was a New Law, they wished to know its requirements as regarded their conduct in becoming citizens of this new kingdom. under this new reign. Peter answered, "Repent every one of you, and be baptized in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the holy spirit." Acts, ii: 38.

This is certainly a command, and not an ordinary one, either. God's holy spirit is there, and has manifested its presence in a way not to be mistaken by any. If we are commanded to be baptized for remission of sins, is there any other way by which we can have them remitted, or come into the kingdom on earth? This is certainly the initiatory writ. We are all sinners, and cannot be taken into God's kingdom on earth with our sins. God, through His Son, has graciously given us a law, which if obeyed from the heart, will remit our sins and naturalize us into His kingdom on earth. If repentance and baptism are the naturalization provisions of the law, how can there be any other for the same purpose, and one not destroy the other?

The authority Jesus gave his apostles to name the terms of the remission of sins is here used,

and it exactly agrees with what Jesus taught them when he said, "He that believeth and is baptized, shall be saved." The second chapter and 38th verse of Acts of the Apostles is the only place in the law where we are told how to obtain remission of our sins. By obedience to the letter and spirit of this part of the law, we obtain citizenship in the kingdom on earth. There is no other way. It is true, if we sin after we have obtained remission of our sins and we have entered the kingdom, we are told that we have an advocate with the great King, even Jesus Christ, the Lord of the kingdom on earth, who came to earth and accomplished through his death and resurrection, the great work of our redemption, to whom we can come through prayer, and he has promised to hear us if we come penitently. He has not said, anywhere in his law for the government of the kingdom, that he would hear any one, no matter how fervent the prayer, if they have not become citizens of the kingdom. If he did, he would be the author of confusion. There is but one command, and that must be properly obeyed, both by spirit and body, that will admit us into the kingdom on earth, and that was given by Peter, on the day of Pentecost, and stands just where it should, at the very beginning of the law of the kingdom. We can only enter the kingdom above through

the kingdom on earth. This is why God sent His Son to establish His kingdom on earth; so that the subjects, or the true followers of Christ might, by a faithful continuance of their good work in the kingdom on earth, finally enter the kingdom above. Is not this logically plain to all?

The next point to ascertain in the line of this lecture is, if the churches administer this ordinance according to the requirements of the law given for the government of the kingdom on earth.

When a candidate presents himself with the proper credentials for admission into this kingdom, do those officiating comply with the law in the case? The Prince and Law-Giver of this kingdom has told us, "There is but one Lord, one Faith, and one Baptism" in this kingdom. If the Lord of, and Law-Giver to God's kingdom on earth speaks truly, how many human kingdoms have been set up against him by man, and how many different ways have they of bringing citizens into these human kingdoms of heaven, different to our Lord and his laws?

We do not wish to provoke controversy on this important subject, but, for the good of our Master, and the spirits eternal interest, we desire to awaken the reasoning powers of our hearers, so as to induce them to study this Law of Eternal Life for themselves. Let us

see how this ordinance in the law of our Lord is to be administered. First. On the day of Pentecost Peter commanded the Jews that asked for admission into this kingdom, and us through them, to be baptized in the name of Jesus Christ for remission of sins, as he knew we could not be admitted with our sins. He did not command baptism into the names of Father, Son and Holy Spirit. There is a reason why he did not command baptism in the names of Father, Son and Holy Spirit, and we will endeavor to explain the reason before we get through this lecture. Why Jesus commanded baptism in water for remission of sins, we know not. It pleased him, through his apostles, to command it, and that is enough, and it should be our pleasure to obey the command without so much controversy from man. We know that whatever Jesus or his apostles commanded, was likewise a command sanctioned by God, for, on the mountain of transfiguration, God commanded the apostles to hear what His Son had said. Therefore, Jesus told his apostles, or agents, "to go, disciple all nations, teaching them to observe all things whatever I have commanded you, baptize them in the name of Father, Son and Holy Spirit, and lo, I am with you to the end." Why were they to do this work in the names of Father, Son and Holy Spirit? For this rea-

son. These apostles were but the agents of the Lord of the kingdom. God sent our Lord to earth to set up His kingdom on earth, and gave all power in heaven and earth to His Son, as regarded this kingdom. The work was not of man, but of God, and for the good of man, and these apostles were but His agents, selected and trained for this work by the Lord of the kingdom. Whatever is, therefore, commanded by his apostles is just as binding as though uttered by God, Jesus Christ, and the Holy Spirit. It was by authority of the Father, Son and Holy Spirit that water baptism was commanded. We will now see why Peter commanded baptism in the name of Jesus Christ, for remission of sins. Jesus did many things to prove to the world that God sent him, and that He did have power on earth to forgive sins. All his work was for the good of man, and the glory of his Father, the Great King. He accomplished his work to the entire satisfaction of his Father, and his Father was so well pleased with His Son that He has declared that every knee shall bow to him, and every tongue shall confess unto God. Jesus was baptized in water by a messenger sent by the Great King for the royal purpose. Jesus said, "He that honoreth the son, honoreth the Father, also." God, the Great King, gave the entire work of the salvation of the

world into the hands of His Son. Since the accomplishment of His work, God has constituted him our advocate at His bar of justice in heaven, and has not said that any man, pope, priest, preacher, or church can come to Him, or gain a hearing at His bar of justice, except they come through His Son, the prince of His kingdom on earth. For this reason, is every one who wishes to become a citizen of His kingdom commanded to be baptized in water in the name of Jesus Christ, for remission of sins, for, through Him only, can sins be remitted. Jesus was our example of His own royal law. There is no command to be baptized into the names of Father, Son and Holy Spirit for the remission of sins. God will not be mocked, nor honor any form of worship of Him, except the form given the world by His Son. Ignorance, or being falsely guided, will be of no service as an excuse in the last great day, nor can any man, or body of men, even if it were the entire world, force God to do otherwise than He has commanded by His Son.

God has plainly said from the beginning of time, that He is an unchangeable God. Men may invent all the forms, creeds, and rules of faith they please, yet there is but one form of worship, one faith, and one baptism that will be acknowledged by God. In these de-

generate days men are not satisfied with the simple plain Law of the Lord of the kingdom, and are trying to make their fellow men believe that God did not intend the Law given by His Son's apostles was to be the Law now, for they claim that man is so much wiser, knows so much more, and is better able to decide what is best for man now, than Jesus did when he was on earth. The great mass of mankind has gone wild after these human wisdom laws for the worship of God, gotten up by man, and many do actually believe that all they are required by God to do, is just to get up in some big meeting and say they love the Lord, and are on His side; when many of such parties do not know whether the Law by Moses, or the Law by Jesus Christ is now in force. What a pity that thinking men and women who wish to do right, will not stop, and for a time study the Law of the kingdom. Such teachers may deceive their fellow men who are no better posted than themselves, but they can not deceive God. Let us now see if Jesus considered water baptism as essential to the salvation of those who wish to become citizens of his Father's kingdom on earth. He said: "He that believeth and is baptized shall be saved." He has not said that any others can be saved. But He has said all that believe

and are baptized shall be saved. He never said that faith would save any one. Yet men are running over the country telling the people that if they only have faith, it is all right and they will be saved. Do such persons know better than the Son of God what will save one in eternity? They teach a doctrine that is entirely different from what Jesus taught. Which is to be believed? The Lord of the kingdom has said just what will save, or admit one into the kingdom on earth, and we propose to believe him. If there had been any other way for man to obtain citizenship in God's kingdom on earth, Jesus would surely have placed it in his Law. He has said what we must do to be saved, and that should decide what we must do, notwithstanding man may differ with Jesus. As long as we remain in the kingdom we are safe, for the Lord of this kingdom is mightier than all that may set up against Him, as will be revealed in the last day. If we stay in His kingdom, and are obedient to His Laws, we are safe, for He has conquered death, and is now in the presence of his Father to intercede for all who obey His commands, and not those who obey the commands of any man, or set of men. If you will have eternal life, you must do as commanded by his divinely guided apostles. Live a life that will prove to your fellow man that

you are a true and faithful follower of Jesus Christ. There is no other way to obtain eternal life. Baptized in the name of Jesus Christ. Why baptized in his name? Because God gave all things in heaven and on earth concerning man into the hands of His Son. Why baptized at all? Because Jesus, the son of God, and royal Lord of God's kingdom was baptized. How was Jesus baptized? Does not everything connected with his baptism by John in the river Jordan, prove to every fair-minded and logical thinker that John baptized Jesus by immersing him in the water of the river Jordan? If this be true, and we will remember that Jesus said, "He that believeth and is baptized shall be saved," we have gained one very essential point.

Let us now consider some of his divinely sent agents' teachings. Rom. vi: 4. "Therefore, we are buried with him by baptism." If by our baptism we are buried with our Lord, how are we to be baptized? We are to be buried with him. What does the word buried signify to us? A child will tell you what it means to be buried. If we are to be buried with him, and baptism is the act, and Jesus was baptized by John in the river Jordan, we can surely understand how we are to be baptized. We have the same baptismal grave in which Jesus was buried by baptism.

in which we can be buried with our Lord. What an honor! that we can be buried with the Lord of God's kingdom on earth, and know that he will be pleased with the act, if we have fully repented toward God for our sins. Baptism, in the abstract, or alone, amounts to nothing. To obtain the blessing offered, there must first be a repentance, true and pure, and this produced by faith in God and the Lord Jesus Christ, and a desire for heaven and eternal life before we are fit subjects for a burial with our Lord, in baptism. Anything else, or any other baptism than a burial like the burial of our Lord by John in the Jordan, will avail nothing in the sight of God. God would not have said He was well pleased with His Son immediately after He arose from his watery grave, if He intended to ever acknowledge any other form of baptism different from the one His Son was buried by. God blessed His Son by His holy spirit at the time he was buried by baptism, and has promised to all, His holy spirit's blessing, that are buried with their Lord by baptism, providing faith and repentance precede their baptism. Paul tells us that by the act of our baptism, we are buried with Christ, and even so, should we walk in newness of life. The meaning of life, we explained in our lecture on Life and Death.

By the act of baptism, and the result accomplished thereby, we are brought into a new relation with our Lord, and through him, with his Father, and we should so walk or live. The new life, or union in which Jesus walked with his Father on earth, was made manifest to the world immediately after he arose from the water. God's holy spirit descended upon him in a visible form, and God spoke in human language, and in an audible voice, and said Jesus was His beloved son in whom He was well pleased. So will Jesus and his Father be well pleased when with a pure heart, and unfeigned love for both, we are buried with our Lord by baptism, and they have promised to such, and only such, the gift of the holy spirit. Peter commanded baptism in the name of Jesus Christ for remission of sins, and said that all such should receive the gift of the holy spirit. No where else in the law of the kingdom is the remission of sins, or the gift of the holy spirit promised as a reward. All shows to us plainly that our baptism is a burial with our loving Lord, the honored Son of God for a purpose. Paul further says, "Know you not, that as many of you as were baptized *into* Christ have put him on?" Gal. iii: 27. Here Paul tells us we are to be baptized *into* Christ. We leave all to decide whether they are to be

baptized *into*, or *in* the name of Jesus Christ. Consider all we have said, and then consider what Jesus did, what he said, and what God said, and what the apostles said, the object to be attained, and then decide whether you are to be baptized in, or into the name of Jesus Christ. We are then to be baptized into the name of Jesus Christ. Can any of the various forms of what is claimed to be baptism, avail us anything? Is there any other way mentioned in the law of the kingdom, or the teachings of the agents of our Lord, where we are told *how* to put Christ on? We have in that act, if baptized into his name, put him on. We have taken his name, and must renounce all other names, and submit to be guided by his law, and renounce all other laws, and he has promised to all such, and such only, his Father's blessing in this life, and in the end, eternal life at his Father's right hand. Jesus Christ died for all, for all were dead unto God by the sin they committed in heaven, and Jesus, by his death took that sin away, and reconciled all back to God again.

God did not die, nor did the holy spirit die, but Jesus Christ *did die* and God *raised him from the dead*, for His seed remained in His Son, and He would not allow His holy one to see corruption. Everything is in the

name of Jesus Christ, and therefore did Peter command us to be baptized in the name of Jesus Christ for remission of sins, and promised that God would be so well pleased with us, that His holy spirit would bless us. Whatever these apostles, or agents of the Lord Jesus Christ did, was to be done in the name of, or by the authority of Father, Son and holy spirit. The holy spirit is the sustainer and helper of all the citizens of God's kingdom on earth. He came to our Savior as soon as he arose from the water of baptism. He guided the apostles in giving the law, and it is no where promised in the law that the holy spirit will bless any but the subjects of God's kingdom on earth. So illogical and unscriptural are the laws and creeds gotten up by the churches for the worship of God, that the most logical thinkers on all other subjects, are mystified when they try to find out by them, what God requires of them as a worshiper, and have become disgusted with all, and the bible too, and have taken a bold stand against all. Whereas, if such persons would only have consigned all such bundles of foolishness to the flames, as they should have done, and taken the bible and given it an equal amount of study, they would now have been brave and wise supporters of the only true law of heaven to the world. The

longer time goes on, the greater will be the number of these human forms, creeds and laws, and the greater will be the number led to eternal death. The Master says, if we love Him, we will keep His commandments.

My hearers, if you wish to know what God has done for the world, and what He requires of the world, and know of the blessings in store for all who love Him, and obey *His Laws*, and realize how Jesus loves you, lay aside all human made creeds, laws and ordinances, and take the law given by our Lord, and study it and put more confidence in God and Jesus Christ, and less in the wisdom and guidance of poor fallible man. How we are all trifling with God and our Savior to the ruin of our spirit's eternal interests. Believe not what we have said, only in so far as the bible sustains what we have said. We fully realize, "That the gospel is the power of God unto salvation to all who believe it," and we beseech you to believe it, and study it for yourselves. But, think not, that we are too severe upon all human made laws, creeds, ordinances and laws for the worship of God, but read what Paul says about them in his letter to the Col., ii: 20, 21, 22, 23.

Let the ordinances, forms, and law of the Lord of the kingdom of God on earth guide you in your worship of God and His Son,

and be true and faithful to *them*, and you can be certain that you are right, and if you so continue till death, *Eternal Life will be your reward.*



LIFE AND DEATH, ETERNAL LIFE AND ETERNAL DEATH.

We now approach a subject that is of vital interest to all, based upon its momentous importance, and final issue. The bible, which is but a record of God's laws, and dealings with man ever since He first gave a law to the world, or any portion of it, is but very poorly understood by the greater majority of mankind. Instead of endeavoring to develop, and bring out the stern facts taught by the bible, in order that man may be properly guided in the matter of eternal life, the mass of mankind and among them, too, many of the would be teachers of the doctrine of this book, are endeavoring to cover up these laws of God, with all the great and weighty, but plain teaching, with the cloak of mystery, manufactured by themselves, and for their own purposes. Is this right?

Ever since death of the body was entailed on the human race through Adam's sin in the

Garden of Eden, all of God's dealings with man, through His law to man, has had but one supreme object in view: Eternal Life. It is written upon every page of divine writ. It is stamped upon every divine law. Yet, we are told by theologians that it is a mystical subject, and can not be understood only as God reveals it to us, from time to time. It was, that man might obtain eternal life, the great object God had in view when He sent His Son to redeem the world from a sin that separated them from Him, and consigned them to eternal death, that God has caused to be put on record what He has, that man might understand his duty, and intelligently perform it. Jesus removed, or atoned for the sin that separated the world from God to the perfect and full satisfaction of his Father, as we have shown clearly in our lecture on the word, World, and made it possible for all to obtain Eternal Life and escape Eternal Death.

We ask all to follow us closely, and note carefully all we say on this important subject. This subject has been handled by learned theologians, as well as writers of all countries and nations. Every form and character of religion has its peculiar views upon this all important subject. Yet, no two agree. To this cause, more than any other, we may trace the prevailing, and very popular opinion, that

it is all a mystery, and can not be understood by any man. What an insult to the all-wise God of heaven and earth, to say that He is a God of subterfuge. That He requires of His creatures an obedience to a law that He has purposely clothed in mystery, that angels can not fathom or comprehend, and yet hold His creatures responsible for not obeying all His commands. Nearly, or quite all, in order to suit their peculiar form of worship, make a very mystical subject of it. In this, as in every thing else God has done or required of man, He has made it plain to all who will study it from God's exposition of it, and put more faith and confidence in Him, and less in poor, fallible man.

The only thing that has caused God's dealings with His creature man to be looked upon as mystical by man, has grown out of the wisdom of man being brought into opposition and direct contradiction of God's wisdom, as plainly revealed to us through what he has caused to be put on record for our good, and correct guidance. The great difficulty to a correct understanding of God and His Laws to the children of Israel, through Moses, and to the world through His Son, is, that men have attempted, through their own wisdom, to explain to the world this great subject from their own standpoint, based upon human wisdom

alone, just in the same way they have been introducing their own laws for the worshipping of God, to the almost ignoring of God's Laws. In fact, much learning has caused many men to forget the simple and plain manner of God's dealings with His creatures. There are a great many men who do not know anything about the bible; men who never have given it a particle of study, that seem to think it manly, and vainly flatter themselves that it shows wisdom to speak contemptuously of the bible, and slurlingly about the divinity of Christ. From what plant has such impressions and vanities grown, except from this meddling human wisdom plant? Men have, and are still endeavoring to make stoicism of far more value to the world than the simple, plain law Jesus gave for our guidance in our work of obtaining Eternal Life. This Law of Eternal Life appears to be too simple to suit many. Therefore, they try to make us believe it is a very mystical affair, and cannot be comprehended by any, one, except it is one called of God for the express purpose of explaining what is meant by the law. Thus charging God with unfair dealings with His creatures. We propose to try and make this subject plain to all. We shall use the law given by our Savior to the world for all our explanations.

What is man any how? What do we know about man, except as we find it in God's recorded dealings with man? To this record we propose to go, and by it, and from it, explain the meaning of Life and Death, Eternal Life and Eternal Death.

In the beginning of man on earth, God, in council with His Christ, who afterwards became the redeemer of the entire world from a sin they had committed, and God's only beloved and acknowledged son, created a man, after they had finished their creation of all the lower orders of creation. Seeing, that to propagate these human bodies it was necessary to create a female, as they had done in all the lower orders, they created for Adam a companion in an entirely different way from what they had created the female bodies in the lower orders of creation. The history of this transaction you are all familiar with, that are familiar with the bible. When man was created God made the man, or bodily form out of earth. As we have shown in a former lecture He created this bodily form of man for altogether a different purpose than that of every other part of His creation. The body or man was for the habitation of a spirit, for the glory of God, and the eternal happiness of such spirits. "What is man, that thou should'st be mindful of him?" Job, vii: 17

and 18. Why should God be mindful of the earthly home of the spirit? Is it the spirit that lives in man, or the earthly house that God has done all for? It was for the spirit that Jesus died. God created the man, the earthly form, for the home of a spirit here on earth for a purpose. Like the prodigal, the spirits were separated from their Father's home, and before they can again be admitted into the Father's home, they, like the prodigal, must have on a clean new robe. The "new body" will be that robe.

In a former lecture, we showed you what these spirits were, and where they come from, and why it was that God formulated His great plan of salvation. But, what was this man, or bodily form, the old robe, alone, and by itself? Let us see what the apostle James says about it, ii: 26. "For as the body, without the spirit is dead, so faith without works is dead also." From this we gather our first definition of death. From what the apostle James says, we learn that Adam was dead, as long as his body was alone, or until God caused the breath of life to enter Adam's nostrils: the natural passage for the breath to enter the lungs. The breath, coming and going is the evidence that there is life in the body. After which, Adam became a living soul. It was at this time that God completed His

great work of creating a man, and for the completion of His work, He placed a spirit in Adam's body. When God had completed the creation of the form, or body, it was lifeless. Dead. But as God created the body for the habitation of a spirit, He placed one out of the third part in Adam's body. As soon as the spirit entered the body of Adam, it caused natural law to go to work, and the body by the union of the spirit, was perfect, and it became a living, moving compound. An active, breathing body; because there was a spirit in it, and the life-breath visible. There was formed a union of the body with a spirit. We would say that Adam was alive, because we see the attributes of a living body. We find by St. Luke's record, viii: 50, that when the ruler of Israel was informed that his little daughter was dead, Jesus told him not to fear, his daughter should be made whole again. From this we learn that the life of the child having departed, caused a destruction of the child, or human form, by natural law. None knew this better than Jesus, and none felt it more keenly than the father of the child. In the 55th verse Luke tells us the child's spirit came again; thus signifying that the spirit had come at some other past time, and it was the life, or by its union with the body gave the body natural life. We say natural life, for

that was the one great object God had in view when He created the body, or form of man. Jesus having the power and authority to command the spirit at all times, commanded it in this case to return and re-enter the body. When the spirit had gone back into the child's body, and nature is once more restored, we are told that Jesus commanded those in the room to give the child food. We will leave this where it is for the present, as we may have use for it further on. In Matthew, x: 28, we hear Jesus admonishing those around him not to fear those who could kill the body, but can do no more. We will explain further on what it means to kill the body.

The apostle James says, the body alone, or without a spirit in it, is dead. We hear Jesus saying, Luke, ix: 55, to his apostles, that they did not know what manner of spirits they were of. We will have use for this further on. If, in the case of Adam, his body was as James says, dead, without a spirit, and if we acknowledge that Jesus had power to call back a spirit that had gone out of a body, and cause it to re-enter the body, we must acknowledge that God had power to cause a spirit to enter the body of Adam, after He had fitted the body for a spirit. We see in these two transactions, that the body without the spirit in it, is dead; and with a

spirit in it, it is alive. We will now see if we can discover what the word Life means. First. If the body without a spirit in it is dead, or lifeless would be a better expression, and, secondly, a live, moving, vitalized body when a spirit is in it, we have the true meaning of Death and Life. Death then, means the separation of the spirit and body. When this separation of spirit and body takes place, the body is left lifeless, useless, dead. This teaches us that death means separation. The word life means a union of the spirit and body. Life, then, means union.

The body being earthly from its origin, naturally returns back to earth again, as soon as the spirit separates from it. The spirit not being earthly, but heavenly, is not perishable like the body, but like the body it returns to its natural place again as soon as it leaves the body. It goes back into the care of God in eternity, and will await His future dealings with it, according to its merits or demerits, based upon the law He gave for its guidance, by His Son. We thus learn that life here means union; and death, separation.

As regards the spirits, we explained that in our lecture on the word, World. We have a little more, however, to say about them in this connection. When Jesus told his apostles they did not know what manner, or class of

spirits they were of, he gave us to infer that the spirits in their bodies were of a certain class. By the manner, and character of his rebuke, we can believe that the spirits in their bodies were of no higher origin, or better class than the spirits that inhabit our bodies. When God told Adam, the one he created out of the dust of the earth, in the Garden of Eden, that in the day he ate of the fruit of a certain tree he should die, He meant just what He said, and most surely He enforced it. In the evening God would come down to the garden, and talk with his friend and creature man. Surely Adam and Eve must have been supremely happy. They were in the visible presence of God, and conversed with Him as a friend converses with a friend he loves. But, Adam and Eve ate of the fruit God told them not to eat of, and in the evening when God came to pay them His usual visit, He discovered that His friends and creatures had been disobedient, and put to defiance His warning. God had told Adam, that in the day he ate of the fruit he should surely die. Let us see if God made good his word to Adam.

We have already learned that the literal meaning of the word death means separation. God loved His creatures, and had pity on them, and made garments for them, with which to cover their naked bodies, before He

caused them to die according to the meaning of the word. Although it was in the evening, and the darkness of night was coming on, God separated them from Him that day, and drove them out of the garden, and forbade them again to re-enter it. He no longer kept them with Him in the garden, and in union with Him, but He separated them from Him, drove them out of the garden and away from Him. In this separation, Adam and Eve died unto God, and all the happiness He had blessed them with while they had a bodily relation, or union with Him. The etymological meaning of the word death, according to Webster's definition of it, is separation; alienation of the spirit from God. A being under the dominion of sin, and destitute of divine life, or, we add, a separation from God. This was Adam's case. He was separated from a bodily union with God. We have shown you, and we trust, clearly, the word death, means separation. Adam and Eve died the same day they ate of the fruit, for God separated them from Him the same day they ate of the fruit. God promised Adam, that the seed of the woman should bruise the serpent's head. He promised His Son to the world as its redeemer. The apostle tells us, God was in His Son, reconciling the world unto Himself. This alienation of

man from God continued until God sent His Son to visit man, as He visited him in the garden. Jesus came to earth, the representative of his Father. God sent His Son here to accomplish a certain work for Him, and remove a sin, that caused God to create man, and place a spirit in his body. God had placed Adam and Eve in the garden, and commanded them to multiply and replenish the earth, for a purpose. We are told that God had intended better things for man, but when Adam sinned, and defiled the pure body He gave him in the garden, He could not allow His creature, man, to remain in a live state, or union with Him any longer. So He changed His plans in regard to man, and drove them out of His garden. If life here means a union, and death, separation, then Adam and Eve died, for God separated them from Him, drove them away from Him, and made them toil for their living. We trust that you now understand that Adam did really die the same day he ate of the fruit. That you see clearly, that when God separated them from Him, they did die unto all the blissful, happy relations they had with Him, that very day. We never hear that God placed them back in the garden again. The balance of their days were marked with sorrow and care. They were dead unto God

and all the happy life they had led with Him in the garden.

If life here on this earth means a union of spirit and body, and death means a separation, what does Eternal Life and Eternal Death mean? Let us now examine them, and see if we can gain a clearer knowledge of them, and remove the mystery that human theological knowledge has cast over them, in order to the more thoroughly bolster up a false line of reasoning, and sustain human creeds. Let us see if an intelligent understanding of what they mean, will not cause us to love God more, and try to serve Him better. The reward to the faithful follower and obedient disciple of Jesus Christ, is, in the end, Eternal Life. To the wicked and disobedient, Eternal Death.

We will now examine these terms in the light of the sacred scriptures. God has told us by the mouth of His prophet, Isaiah, lxxv: 17, "that He would create new heavens and a new earth, and that old ones should never more be remembered." The old ones shall pass away, and God will create new heavens and a new earth, for the final home of the righteous, and they will never remember what transpired on this old earth. The old ones are to *pass away and are never more to be remembered.*

Paul tells us, Cor. xv: 44: "It is sown a natural body, it is raised a spiritual body. There are natural bodies, and there are spiritual bodies." The natural body is one brought into existence by natural law that was established and put to work when God fashioned the bodies of Adam and Eve, and caused them to breathe, and commanded them to multiply, as we have shown in our lecture on the "Divinity of Christ by Natural Law." A spiritual body is one that has its origin from the same place that spirits come from, and is governed by the same law governing spirits. Spirits are created in eternity, and are not born, or brought into existence on earth, like our natural bodies are. The natural body is perishable, and must rot, and lose its form, and go back to its natural elements again. The spiritual body is eternal, because it is created in eternity, and is as durable and imperishable as the Eternal Law that gives it existence. Its place is in eternity. The natural bodies' place is on earth, and must go as the old earth will go when God has completed His work here. The meaning of eternal is, unending, never to cease to be. Spirits are not created in time, nor on this earth, but in eternity. Therefore, anything created in eternity will be spiritual; that is, never-ending, never to cease to be. As it is necessary for a certain class of

spirits to have natural bodies to live in here on earth, in order to worship God, if they desire to, in accordance with His great plan of salvation, it is just as necessary for the righteous to have bodies in eternity, in order to enjoy the bodily presence of God and Jesus Christ in the New Jerusalem, on the new or spiritual earth. For such is God's unalterable and revealed plan. All who are obedient and faithful here on earth, while they inhabit natural bodies, and are entitled to Eternal Life, are required to have on the clean, pure robe, or wedding garment, or spiritual body, in order to be presented to God by His Son, when the time comes that Jesus will take the faithful to his Father, and say, "Father, here are those who have washed their robes, and made them white in my blood."

When our spirits pass out of these bodies here in time, it will all depend upon our conduct while here in these temporal or natural bodies, whether our spirits will be permitted, in the final end, to enter a new spiritual or eternal body, or not. Nothing impure, or defiled, or sinful, can ever enter the new body, or the New Jerusalem, or have a home on the new or eternal earth. Therefore, that all may be eternally happy if they choose, God has given us a law by His Son, which, if properly obeyed here on this earth, while our spirits are

in these earthly bodies, governed by natural law, will guarantee to all such a new spiritual or eternal body, on the new or spiritual earth. These new bodies will be created out of the new spiritual earth. None others can be there. If we have been obedient to what Jesus has required of us here, and not disobedient, like Adam was in the garden, by placing more confidence in what some one else has said than in what Jesus has said, Jesus will give us one of those new bodies, to be created out of the new earth, and our spirits will be permitted to enter it in eternity, and on the new earth, as our spirits did these natural bodies. Jesus has said. "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, that where I am, there you may be also."

John, the Revelator, tells us God and Jesus Christ will be in that beautiful new Jerusalem, that is to come down out of heaven upon the new or spiritual earth. As the union of the spirit with these natural bodies, give them natural life, so will the union of the righteous spirit with the new, or spiritual body, give it spiritual, or eternal life. Our spirits being eternal by their creation, and the new bodies being spiritual, or eternal by their creation, the union will be eternal. Then will Jesus take all such to His Father, and our union with God and

His Son will be eternal. Thus constituting to the righteous, eternal life. Is this not worth deep, hard study and prayer, in order to know that we are worshiping God through the law and form of worship given us by His Son? If we study our business or the laws of worshiping God gotten up by man, more than we do *His* Law, we are not *worthy* of Him.

Death as we have shown, is separation. Separation of an eternal spirit from this natural, perishable body by natural law, while here on this earth, constitutes natural death. The body goes back to earth, and the spirit back to eternity. When the final or great day shall come, and God has created the new earth, then will all who have lived a life of disobedience and sin here; all who are not worthy of a home with Jesus Christ, but have lived a life of disobedience like Adam and Eve did for one short day in the garden (a day with the Lord is as a thousand years, and a thousand years as one day when it is passed) will not be permitted to enter one of the new bodies; nor, can such a spirit enter into the loving home of God for lack of it. Eternal association with God and Jesus Christ is thus lost. Hence, such spirits have no eternal life; but must wander like wandering stars, without any fixed home. Wander in the cold, cheerless, damp, loathsome, outer darkness, hated by all, hating all, associated

with the damned, with all that is bad and most to be despised. Yet, seeing into the New Jerusalem like Dives of old, from their dark and dismal wanderings, and behold what great reward to the righteous and faithful they wantonly threw away while opportunity was offered them, and realize that there is no hope for them; their days of grace are ended; time is abolished and eternity has begun with them. Yet in all their forlorn, and fixed misery, from which there is no escape, they must say God is just, and has given them their just deserts, by consigning them to eternal death. Eternal separation from Him and the happy ones through the endless ages of eternity. He has given them, and will give to all, just what they work for, and love most in this natural life. The fruits of all their disobedience has brought them at last Eternal Death. If we will have eternal union with God, and our beloved Savior, when the final day comes, we must prepare for it here on earth, while our spirits inhabit these natural bodies in time, by a faithful, loving and intelligent obedience to God and His Son, through the law Jesus has so graciously given us for our correct guidance, and be not conformed to this world, by attempting to worship God through the instrumentality of human-made forms, and, useless ceremonies. Because, if from a lack on our part to correctly study

God's Laws, or a proneness on our part we suffer ourselves to come to the end of our lives here, under the guidance of some one else, we will lose all, and be consigned to eternal separation from God. His Law must be our law, without any additions, or alterations by man. The eternal life offered the world by Jesus Christ is so easy to be obtained, if we will but let God be God with us, and be certain that we are worshipping *Him* through His own Law, and appointed form of worship. Life here on earth, as we have shown, means union. Union of a spirit with a body of man. This is natural life. Death here on earth means, separation. Separation of the spirit from the body. This is natural death.

Eternal life, means union of the spirit with an eternal, or spiritual body, and a bodily union with God and our Savior in the New Jerusalem, on the spiritual, or eternal earth. Eternal death, means an eternal separation of the spirit from the spiritual, or eternal body, and an eternal separation of the spirit from God and our Savior in the New Jerusalem, on the spiritual, or eternal earth.

Which will you choose? You *must* make choice of one or the other while you are here on this temporal earth. God loves you, and Jesus Christ loves you, but they love you too well to *force* you to make choice of either.

It is all left with you. Decide which you will choose, life or death in eternity. God has set good and evil before you, and asks you which you will choose. He has explained to us the rewards of both, so that if you make a mistake that in the end consigns you to eternal death, the fault will all be your own. God will not acknowledge any worship but a correct one; nor will He accept sacrifice, or service, except willing ones. Our worship of Him will avail us nothing, unless it is rendered strictly in accordance with the law and form He has given through His Son, the savior of the world. In the days of Israel, when they deviated in the least from the form He gave them, He interfered, and they were brought back to the correct form again; but God will not again interfere with any form of worship, even if it is ever so much in opposition to His revealed will to the world. But, when the final end comes, and He has assembled the entire world before Him, He will, by His Son, judge the nation by the laws given to the world, and not by any law, or form, or creed gotten by man. Be sure that your worship of God is exactly in conformity with the law by which you are to be judged in the last great day. If we lose eternal life, it will be because we have not done our duty, and the fault will all be ours, and we must be the losers, and the

ones to be blamed, and not God, or His Son. If life here on earth, in its most pleasant form, is to be desired, and if, in order to obtain it and enjoy it, it requires us to deny ourselves present comforts, we will not hesitate, but, with a hope of enjoying a life of comfort and happiness for a little while, we take hold of the duties and labors necessary to its attainment, fully realizing that the enjoyment at its best, is only for a few days, or years, how much more willingly should we take hold of the duties and obligations imposed by God for the enjoyment of that blissful Eternal Life, offered to all who will accept it, and listen to Him, and do the pleasant work He requires, to the attainment of that life that shall endure through the endless ages of eternity, and whose joy shall never cease? God has given us a description of the new Jerusalem that is to come down out of heaven upon the new or spiritual earth, that He has promised to create for the final home of those who are obedient to Him, and worship Him according to the law given by His Son. That new Jerusalem is to be the home of the righteous, into which and out of which they are to go and come and find green pastures, or fresh joys everywhere. The grandeur and beauties of that new Jerusalem has been described so as to awaken an interest in our hearts, and stimulate us to

greater efforts, and a more spiritual worship of God in order that it may be our home at last.

We mean by the faithful, those who are from the heart lovers of God, and their Savior, and ignore all human made laws, creeds, or rules, as their guide in their worship of God, and will study the law of the Lord, and obey from a loving heart, *every* command, and perform *every* obligation imposed therein. Such, and only such, are certain of Eternal Life.

Man is ambitious, and loves applause, and loves to be called a leader of his fellow man. Such ambition has frequently become dishonorable. Many are attempting to lead others by a law formulated by themselves for the worship of God, and by being promulgated to the public, have found many adherents, who are ignorantly worshiping God after the manner of men, but not according to God's laws, or commands. Such persons, often possess great wealth, and through that, influence, but they know nothing at all about what God has commanded in His Law, for they never read the law of God for themselves. Such men are worshiping God through mere empty form, and human made ceremonies. If Jesus should come on earth to-day, and knowing the multitudinous forms

by which so many are being led, would he not say, my law, through which only can Eternal Life be obtained, has been mutilated by man for his own glory, and many are being led blindly to Eternal Death?

We plead for God's Law to the world through His Son, to the destruction of human forms, creeds, and empty ceremonies, and for a deeper study of God's Law by all, for it only can show us how to obtain Eternal Life. Yet, too many are willing to be led by man, because it just suits their fancy, and grants them so much more liberty than the law given to the world by Jesus Christ. Stop! oh, man, for one short moment, and reflect. God will not be mocked by His creature, man, and not punish him in the end. We must *all* stand in that last great day, and render our account to Him, for how we have lived here on this earth. Ignorance, nor being misled, will avail us nothing there. Jesus has said, the way he has established to Eternal Life is so plain and simple that a man with a weak mind need not err in the way. It does not require the great towering, scholastic learning of men to comprehend what Jesus has required of us in his law. All can understand it, from the least to the greatest. It is the law given by the divinely inspired and led agents, or apostles of Jesus

Christ, that is to be the rule by which we will be judged in the last day. Be careful and do not let your faith and worship of God be guided by any law but the Law of Eternal Life. Study it for yourselves, for it is *you* that must stand before God in the great day, and not your church. Be not deceived. Secure Eternal Life while you can, and upon the easy, simple terms of the gospel of our Lord and Savior, Jesus Christ.

Hebrews, x: 25. Who Is Right?

Yes, who is right? This interrogative suggests that some mistake exists somewhere, or in something. Well, if we carefully examine our lives, we will find they are composed of more mistakes than accuracies.

On account of the multiplicity of human made doctrines of faith, rules of faith, and laws that are to govern the religious faith of the various denominations, God, is a God of confusion, if all these are right. The manner in which this subject has been taught by the orthodox rules of religion, has led us to choose the heading we have. This question must be settled, like all the others we have been talking upon, by the simple, plain teachings of the Law, that gave birth to the subject. We leave all free to accept, or reject our explanation, as their better judgment shall decide, and say, who is right.

It is the duty of all, to correct their mistakes whenever they are made plain to them,

and in this way, try to get hold of the truth on all subjects. If by some kind providence our mistakes are pointed out to us, it is evidently our duty to abjure our errors, and at once accept the evidence, and try to make the greater progress in the right. Unfortunately, however, for all of us, we will, too often, cling to the wrong, from our old, and possibly long association with it, rather than forsake it for the right, even when the right is made plain to us. To stop long enough for serious thought and investigation, seems to be a thing out of rule in this fast age of ours. Too many seem to be willing to drift along on the surface, and allow themselves to be guided by some one else. Too many desire to be led, rather than take time to think a little for themselves. Especially is this the case, where the subject is one in which the simple teachings of the bible is concerned. What has led mankind to do this? God has said, that under the reign of the Law of His Son, none shall say to another, know you the Lord? For all shall know him, from the least, to the greatest. He does not say, ye shall know of him, but that ye shall *know* him? How many at this day, will tell you that they *know* the Law of the Lord Jesus Christ? If they do not, who is to blame for it, and who will be held

accountable in the final day of reconing, when the whole world shall be gathered before the Lord for final judgment?

There are a great many who think a great deal, but they have started from a wrong basis, and are therefore wandering in the misty field of doubt and uncertainty. Such persons are always saying, they hope they are right. They can never give a reason for the hope that is in them. Because some one, in whom they have had confidence, has asserted a thing to be true, all—too often—accept such as a truth, and go right along, never stopping long enough to ask themselves the question, is it right, or is it wrong? Such persons are led into this field of mystery and doubt, by studying human made laws for worshiping God, and trying to bend the Law of the Lord into a shape to fit such laws. This negligence, and carelessness, in the study of God's Law, has led many to fully believe a wrong to be a right, through a long lifetime, and have gone to their graves, thus deluded. What will be the finality with such persons in the great day of reconing, we are not at liberty to say. One thing we do know, and that is, there was a time, when God winked at ignorance. But it is not so now, for He has commanded men everywhere to repent, and holds us responsible for all our

errors. His Law is plain and simple, and He is not responsible for our having gone astray after strange laws.

There is nothing we know of in which mistakes are so easily, and so often made, and when once made, so lovingly, and tenaciously clung to, as the mistakes concerning the Bible. There, now, we have done it. We said mistakes concerning the Bible. Well, do not be alarmed, we are not one of Bob Ingersoll's disciples. We know the slippery places on which he stands, and many others as well as him. Read what is said, and then ask, who is right? The subject we refer to, is one made use of by Paul in his letter to the Hebrews, x: 25. "Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching." This, like many other passages in the bible, is wrested from the meaning Paul intended it to have. By the wrong construing of this passage, many have, and are now putting off too much for a future day, and their love for the Master, and His work, is growing cold in their hearts; whereas, Paul intended to keep the fire of love glowing upon the altar of their hearts. We have all heard this passage referred to, by those we looked up to as teachers of sacred subjects, and we

venture the assertion, that not one in a thousand ever heard this passage referred to in any other way, than as referring to death, or judgment. Than which, nothing is farther from the true meaning of the apostle's teaching. Such an explanation, makes death and judgment synonyms. Such doctrine, is mischievous, and is calculated to lead others into a wrong understanding of the teachings of the bible. The truth of it is, Paul is not talking of death, nor, judgment. He is teaching a living principle, to a living people. He forsees, apparently, this our present day and doings, and he is trying to forestall them by a living, divine life in the church. Paul knew, as long as this divine life, the which he is trying to foster, and nourish into an active, living, divine life in the church, is kept alive in the church, will the Great Master's cause flourish. How is it to-day? How much divine, or spiritual life, is there in the church, aside from a purely monetary basis? How many of us can lay our hand upon our heart, and say, I, by my faith and works, *know* I am doing just as he requires me to do, and if he should call me into his presence to-day, I *can go, fearing nothing?* How many of our lives are so orderly in the Master's service? How many of us can say, I *know* the Lord? If you

know a friend, you understand him, and are therefore enabled to always remain friends. If our lives are not orderly in the Master's service, what has caused them to be otherwise? Certainly, if we all lived up to the standard Paul sets up for us, in the passage we have chosen, the Master's work would be more flourishing. Let us now see what Paul teaches in Heb. x: 25. How much death, or judgment, does he refer to? He is talking to the church. He is admonishing them to assemble. Full well, Paul knew what caused the children of Israel to fall away from the correct worship of the true, and living God. He knew the power for life and good, generated by assembling for a specific purpose. Therefore, this passage assumes the nature of a command. In order to assemble, it is necessary to have a place, at which to assemble, and a designated day, for assembling. Paul is talking to the Hebrews, upon the necessity of assembling, and not upon the subject of death, nor judgment. Paul, having been thoroughly trained in the Jewish worship, knows what is best for this occasion. Therefore, he imposes a duty on every member of the assembly, or church, namely, that of exhorting one another, daily. Not crossing the street, to avoid coming in contact with a brother, for fear he may wish to say some-

thing to us about the Master's work. Knowing the good effect of such exhortations, when practiced by every member of the assembly, he requires that our exhortations shall be the more frequent, and urgent, as we see the day approaching. In this, what day, does Paul refer to? Manifestly, the day which the assembly, or church has chosen, and set apart, for that purpose.

All christian denominations have chosen the Lord's day, the first day of the week. How is it with us to-day? Do we exhort our brethren to be present on that day? Do we do it daily? Do we do it the more so, as, at the close of every twenty-four hours, we see the assembly day drawing nearer, and realize the great good we can accomplish for the Lord? Paul wishes us to fully realize, that we are in the employment of the Master, and that our love for him, should prompt us to more earnest, persevering work. If we all did, as the apostle has told us to do, do you not think we would see the fruits of our work, in the holy growth of brotherly love, sympathy, and regard for each other? Would this not lead us to give more of our time to a correct study of the Master's Law, in order to *know* just what He requires us to do, in order that He may bless us, and give us of the good things, He has promised the true,

and faithful, in this life? Would it not lead all, who love the Lord, to a higher, nobler, and more spiritual life? If we were all only fully up to the standard Paul sets up for us, would there be a vacant seat in the assembly room, when the assembly comes together, without causing a heartfelt anxiety, stirring the heart of every member present, to know why such a brother, or sister is not present? Every one would say, Brother —, came to see me, and me, and me, yes all, and he, or she was so anxious for all to be here. The universal verdict would be, he must be sick, for nothing but sickness, or death, could prevent him from being present. As soon as the assembly breaks up, every one is ready to go to see Brother —. If he, or his are sick, oh! how many willing hands, praying hearts, and open pocket books, (if need require it,) there are to help a brother bare his burdens. "Bear ye one another's burdens, and so fulfill the Law of the Lord," is the command of our Master. If this happy state of affairs did only exist in the body of Christ's true followers, (and if it does not, *dare* we claim that we are his) then would all standing outside, and away from the Lord, say, see how these brethren love one another. Our Great Master has said, "The world may know that ye are mine, if ye love one another."

How many of us, when we weigh ourselves by the correct teachings of the Law, the Lord gave us, can say, I *am* one of his true and faithful children, and I know him, and I know he will take care of me, when the great day of reconding comes? How many of us presume too much on the clemency of God? Will He not the rather hold us the more responsible, for the not keeping His Law, given us by His Son's apostles, which, when carefully studied, is so *easy* to be obeyed?

Nothing but sterling purity, will be accepted by Him, in the great day of accounts. None, but those who have obeyed the Law, and been led by it, will be accepted by Him. My hearers, do you belong to the Lord? Have you confessed his name before men, and have you been born, by the holy spirit, into him, and are you unfaithful? If so, believe what you please, worship him by any human made law you please, you cannot escape. Death, his unerring messenger, will bring you to him, and he will give you just what you have lived for, worked for, and loved most in this present life. He will not force you to accept, nor will he permit you to accept, that which you have not loved most in this life. He will give to all, exactly what they have worked for here, on this earth.

Next Lecture: "Who will be Saved."

THE BIBLE

ITS OWN VINDICATOR.

SEVEN SUBJECTS IN THE BIBLE EXPLAINED
BY ITSELF.

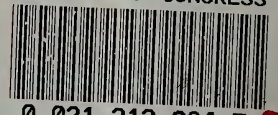


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